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AN
Historical Guide

EXPLAINING THE

Typical Representations and Symbolical Prophecies

OF THE



WITH SPECIAL REGARD TO THE

BOOK OF DANIEL AND THE REVELATION OF ST. JOHN.

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BY REV. HENRY STETZEL.

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TRANSLATED FROM THE GERMAN, REVISED AND ENLARGED

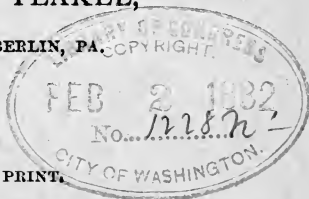
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UNION SEMINARY, NEW BERLIN, PA.

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AUTHOR'S PREFACE.

It has pleased God to give us a book, in which His entire will is made known ; it is His word—the Bible. That is the light which shines on our pathway before us. In this word He speaks to us in language exceedingly simple, but at the same time in figures, parables, typical representations and symbolical prophecies. These last are often difficult to understand, especially when their fulfillment takes place only after a long time. To them belong pre-eminently the prophecies of Daniel and the Revelation of St. John.

But whatever is obscure before being fulfilled, must become clear as soon as consummation takes place. The symbolical prophecies of the Old Testament are completed and centred in the Apocalypse. This is particularly the case with those of Daniel, whose predictions, extending through the history of thousands of years, are brought out to full view in the symbols of the Revelation.

That many things in the Book of Daniel have to this day remained inexplicable, cannot be denied, though there is no lack of explanations, for these exist in abundance. But it has been deeply felt that clearness and harmony are wanting, especially in regard to the prophetic chronology of this book. It cannot, therefore be considered presumptuous, when new efforts are made to attain to more perfect certainty and consistency ; especially as we live in that period in which the sealed book is opened, and when—"many shall run to and fro, and knowledge shall be increased." Dan. xii. 4.

May then this humble effort to elucidate these wonderful prophecies, be the means under God's guidance, of approaching nearer to the desired end. *To Him, the Eternal One, the Creator of all things, be thanks forever.—Amen.*

THE AUTHOR.

PREFACE TO THE ENGLISH EDITION.

THE object for which the HISTORICAL GUIDE was written is to enable the thoughtful student of the Bible to understand those of its prophetic portions, which relate to the great leading events and epochs of the world's history, and to verify its predictions by pointing out their actual fulfillment. To render the same service to the English reader, is the object of the present translation, which has been prepared in answer to the inquiries of many persons who, on seeing the German edition, have expressed a desire of having the same book in a language which they could better understand.

The translator, aided in the revision by the author himself, has spared no pains in trying to adapt the book still better to its great purpose, and asks leave to call attention to the following points which, it is hoped, will be recognized as improvements upon the original :

1. An attempt to simplify the language, while faithfully preserving the author's meaning.

2. A more logical arrangement of the topics treated in the several sections, and a more careful subdivision of those sections themselves.

3. A fully detailed table of contents, which will enable the reader to turn at once to any desired topic.

4. The introduction of foot-notes, which will be found useful aids toward a fuller understanding of the subject discussed.

5. The addition of a considerable amount of new matter to the text, especially to the article on the Millennium, and the introduction of two entirely new sections: "Was Judas Present?" and "Paul's Thorn in the flesh."

Without claiming that this work is above criticism, the translator ventures to hope that it may meet at the hands of an intelligent, truth-seeking public a reception at least as favorable as that accorded to the German edition, and that many may by its perusal be led to see in the facts of history the hand of God, and to lay down the book with a strengthened faith in the everlasting truth of his word.

May the all-wise God so direct the reader, that he may prove all things herein contained, and hold fast to that, and that only, which is good.

I. C. Y.

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AN HISTORICAL GUIDE.



CHAPTER FIRST.



SECTION I.

THE TABERNACLE AS A TYPE.

God said to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv. 2, 8, 9.

This habitation, with all the furniture pertaining to the Divine service, is described in this and the two following chapters, exactly according to the pattern which the Lord showed to Moses. It strikes one to observe the accuracy with which this tabernacle of the covenant had to be made and finished. Even this shows that, with all its arrangements and all the appurtenances of worship, it was designed for high and holy purposes. This divine habitation was divided by a veil into two parts: the first part was called "the holy place," the second, "the holy of holies." In the interior of the

“holy of holies” the “ark of the covenant” was preserved; upon this ark was placed a “mercy-seat,” on both ends of which stood two cherubim with wings spread out and faces turned toward each other, looking down upon the mercy-seat, as if desiring to look in.

Within the ark of the covenant were the stone tablets, on which were written the ten commandments of God; also a golden vessel filled with manna, and the rod of Aaron, the high priest, which as a testimony had budded and borne almonds. These three sacred and precious things were preserved in the ark.

Outside of the veil, in the first part of the tabernacle, in the “holy place,” stood a table with the show-bread and a candlestick with seven lamps. Near the veil stood a little altar, on which incense was to be offered every morning. Exod. xxx. 6. 7.

Such was the habitation of the glory of the Lord. This glory appeared to Moses on Mount Sinai, when he received the law. “And the glory of the Lord dwelled upon Mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount.” Exod. xxiv. 16, 17. After the completion of the tabernacle this sight of the glory dwelt therein amid the Israelites, and the manifold service, and ceremonies all were typical sacred objects and functions—sacred only as being typical—until the appointed time. This habita-

tion of the Israelites was overshadowed, and the sight of the Divine presence was as a pillar of cloud by day, and a pillar of fire by night.

These two apartments of the tabernacle are a figure of the kingdom of God on earth and in heaven. The "holy place" is a type of the Christian church and worship on earth.

This holy place had a *candlestick with seven lamps*, a type of the full illumination of the Christian church by the Holy Spirit. It is illumined sevenfold, that is, fully. It has for its Founder "the true light which lighteth every man;" and He walks "in the midst of the seven candlesticks—and His countenance is as the sun shineth in his strength." Rev. i. 12-16. The Spirit of the Lord, in the inexhaustible fullness of light and grace, going forth from the Father and the Son, is the element of light and life in the kingdom of Christ on earth. He is the leader of all God's children, and under His gentle influence they receive a continual supply of salutary powers, to walk in the light of the Lord. Hence also they walk in the light, and are children of light, and by means of this heavenly illumination become a light of the world and a salt of the earth.

These lamps had to be kept continually burning, and it was made the duty of the priests to keep them burning day and night. Our High Priest provides a continual supply of oil; the lamps in His church burn constantly, giving out light and heat, and the Holy Spirit even yet finds tongues, which

He may kindle with His hallowed fire, and which spread light and life in all directions.

The *table with the shew-bread* indicates that there is and must be a supply of bread in the economy of the gospel, according to the wants of all the people, since the twelve tribes of Israel were represented by twelve loaves. Christ is the bread of life, and of his fullness we receive grace for grace. The deep fallen sinner can find deliverance with Jesus Christ, for where sin has become powerful His grace has grown still more powerful. The table of the gospel is covered, the great supper is prepared, and the whole world invited to come; for the Lord of the supper said to His servant "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And further: "Go out into the highways and hedges, and constrain them to come in, that my house may be filled." Luke xiv. 21. 23.

The Altar which stood before the mercy-seat, so that only the veil was between it and that, and on which none but the best of incense was to be offered, shows that we are to approach quite near to the mercy-seat, and that in close proximity thereto, though we do not see it, we are to bring our most intimate concerns before God as a sacrifice upon the altar, and to offer up even our dearest and the best to the God from whom every good gift comes down. Every morning offering had to be made there; so we also should every morning

devote our whole hearts to the Lord, and bring our offering of praise and thanks to the God, whose goodness is new toward us every day, that it may rise to the mercy-seat as a sweet smelling savor, and we become partakers of his help.

The holy of holies represents heaven. Therein was the ark of the covenant, with the *tablets of the law*. The law of God was engraved upon these two stone tablets. Under the new covenant it is to be otherwise with the law: instead of being written upon tablets of stone, it is to be written in the heart and in the mind. "Behold, the days come, saith the Lord,* that I will make a new covenant with the house of Israel; and this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. 31-33. That, in the economy of the gospel, the time has arrived in which this is to be fulfilled, is confirmed by the Epistle to the Hebrews, wherein it is said that this is the testament of a better High Priest—of "a more excellent ministry, the mediator of a better covenant." Heb. viii. 1-6. "I will put my law in their inward parts, and write it in their hearts." This is done in the conversion and regeneration of the sinner. Then the law of Divine love is impressed by the Holy Spirit upon the renewed heart.

In the ark of the covenant, in the holy of holies, there was a golden pot with *manna*—some of the

manna which the people ate in the wilderness. The manna could not be kept longer than a day, except over the Sabbath ; but this, being preserved in the ark, could be kept for a longer time without putrefying.

This was a typical bread, representing the bread of life, which Jesus Christ has become for all. "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man eat thereof, and not die....If any man eat of this bread, he shall live forever." John vi. 48. 51. The manna is also called bread of heaven. Ps. cv. 40. and in the German translation it is so called in Heb. ix. 4.* Probably it is called so because it was not given to the people in an ordinary, but in a miraculous manner. So also *this* bread of life comes in a miraculous manner, to us now. "To the asking shall be given the most precious gifts of heaven." He that asks not will not obtain. What a glorious arrangement, that right above the ark of the covenant stands the seat of mercy !

The next is the *rod of Aaron*, in a budding and fruit-bearing condition.

There was an insurrection among the Israelites, caused by Korah and his company, who rose against Moses and Aaron, concerning the priesthood. The Lord commanded a rod to be placed in the tabernacle, by every prince of his tribe to

* In welcher war die goldene Gelte, die das Himmelbrod hatte.

give testimony as to whom the office of the high-priest had been committed by the Lord. The names of the princes of each tribe were written upon their rods, and that of Aaran was written upon the rod of Levi. The rods were placed into the tabernacle and the next morning carried before all the people, when every prince's rod was given back to him. It was then found that the rod of Aaron had grown and born almonds; and so its budding and bearing fruit was a testimony, that the Lord had chosen him as high priest. This rod was afterwards preserved in the ark of the covenant. Messiah is the High Priest appointed by God after the order of Melchisedec, hence He is of olden descent, and is made the surety of a better testament. Heb. vii. 21. 22. By the words "Thou art a priest forever" is meant that his priest-hood is to be perpetual and unchangeable also, which was not the case with the priest-hood of Aaron. In this respect it was not like the latter. Still the priest-hood of Aaron was a type of the high priest-hood of Christ, though only for a limited time—until the coming of Christ. Then the figure had to cease, because the real and lasting high priest-hood had begun.

Our High Priest also has in the upper sanctuary a wonderful testimony of His priest-hood; so also of His sacrifice—of His unspeakably great sacrifice, which he offered up on the day of the world's atonement for the sins of all the world. The Father and the Holy Spirit bear witness of him. The Father has sworn: "Thou art a priest forever;" and

the Holy Spirit bears witness in the hearts of all God's children even on earth, that only by means of His high priestly sacrifice they become children, and thus are made kings and priests. This testimony is continued in heaven for ever and ever, by innumerable armies that have found their salvation in the blood of the Lamb. There is the army of martyrs! These present a powerful testimony for the Lord Jesus, a testimony by which the foundations of hell are shaken, and the habitations of the pit with all the demons are terrified. These champions with their testimony occupy the first rank. O sublime and glorious kingdom! The testimony of this marvelous host must move the very heavens. Willingly we would stand behind them, and listen with amazement to what they have to say; but when it will be the turn of the entire blood-washed army—that innumerable army, to which we too shall belong—there will indeed be a voice as of strong thunder and the rush of mighty waters, an indescribable anthem of Alleluia, which perhaps will pervade the entire universe of the Almighty; which may inspire even the expectant angel-world with new living fire, and attune them to a new song of adoration. In the mean time those who are above, are giving their testimony, until the entire host shall meet on the great bridal day of the Lamb. That bridal day—the day of salvation completed—will make a new epoch in all celestial worlds.—Thanks to the Almighty!

Thus the sceptre of the King and High Priest,

whom we confess, Jesus Christ, is blossoming and bearing fruit.

Above this ark with the tablets of the law, the manna and Aaron's rod, stood the *mercy-seat*, and *cherubim* stood upon it. All this was made of fine gold.

The mercy-seat was the sacred place, whence the Lord spake to the people through the high priest. "And there," said the Lord to Moses, "will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exod. xxv. 22.

This holy place was designed as a sacred habitation, where God might be consulted, and the people obtain answers from Him through their high priest. All that God had to say, to testify, and to command, should proceed from the place of His habitation. However, this habitation was but typical, of short duration, and designed only for the children of Israel. But once a year their high priest might enter, and that was on the feast of universal atonement, the tenth day of the seventh month, Tisri, (also called Ethanim), according to our era, the 24th of September. That our High Priest and Mediator came down to us from the heavenly habitation of his Father, that Himself became an offering of atonement for us, that sprinkled with His own blood, Here-entered the upper sanctuary, and there raised for us a mercy-seat surrounded by angels, is a long-settled matter, and for us a matter of indescribable value.

SECTION II.

SACRIFICES AND CEREMONIAL WORSHIP.

The high priest was the chief person employed in the sacred service on the day of atonement. He did not appear in his usual dress, but in a simple linen vestment, designed for this festivity. Lev. xvi. 4. He wore a frontlet with the inscription: "*Holiness to the Lord.*" Upon his breast he bore a breast-plate of judgment, with the names of the twelve tribes of Israel engraved upon precious stones. This is the *Urim and Thummin*, or *light and perfection*. Thus the whole congregation was represented in him, for he bore it with light and perfection upon his breast before the Lord.

Before he entered the holy of holies, he had to bring a bullock as a sin-offering, to make atonement for himself and his family. With the blood of this sacrifice he had to sprinkle himself, and to take a part with him into the sanctuary to sprinkle the mercy-seat. It was necessary for him to sanctify himself first, and, sprinkled with the blood of his sin-offering, he was permitted to appear before Jehovah. He took incense with him, in order that he might first fill the sanctuary with smoke; then he sprinkled the mercy-seat seven times with his finger. Afterwards the sin-offering of the people was offered up. Two goats were brought forth. All the sins and iniquities of the congregation were laid upon the head of the one destined thereto by lot. The high priest laid his hands upon its head,

making a confession of all the people's sins ; afterwards the goat was led into the wilderness, and thus had to carry the people's iniquities away thither. The other goat was killed for a sin-offering. With its blood Aaron sprinkled himself and the people, and entering the sanctuary, he sprinkled the mercy-seat and the other furniture. Thus the priestly office, the people and the tabernacle of testimony were sanctified.

Now for the reality. Our Messiah, Mediator, and High Priest came to us out of pure love; and was given to us through the pure love of God. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life." He bore "holiness to the Lord" upon his face. He knew no sin, though "He made Himself of no reputation, and took upon Him the form of a servant." But He had to offer up sacrifices also, and these had to be better than the typical sacrifices were. "In the days of His flesh, He offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death; and was heard in that He feared." Heb. v. 7. Above all things He had to bring a sin-offering for the whole world, and it must be better than the blood of goats, and heifers, and sheep. Therefore He gave Himself as an offering for sin; "for if the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered

Himself without spot to God, purge your conscience from dead works, to serve the living God?"

Heb. ix. 13. 14. "But now once in the end of the world, hath He appeared, to put away sin by the sacrifice of Himself." v. 26.

As the high priest entered the sanctuary being sprinkled with the blood of others, so Christ entered heaven, the better sanctuary, sprinkled with His own blood of atonement for many. He has no need of entering every year, for His is the one sacrifice for sin, "made once for all," and "by one offering He hath perfected forever, them that are sanctified." Heb. x. 10, 12, 14.

The true Messiah now appears,
The types are all withdrawn;
So fly the shadows and the stars
Before the rising dawn.

No smoking sweets, nor bleeding lambs,
Nor kid, nor bullock slain;
Incense and spice of costly names,
Would all be burnt in vain.

He took our mortal flesh to show
The wonders of his love;
For us he paid his life below,
And prays for us above.

"Father," he cries, "forgive their sins,
For I myself have died;"
And then he shows his open veins,
And pleads his wounded side. WATTS.

"Behold the Lamb of God, which taketh away the sin of the world." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. liii. 5. In

like manner as one of the beasts of sacrifice had to bear all the iniquities of the people, so the Lamb of God bears the sins of all the world; for the punishment of sins rests upon Him, and with His stripes we are healed. He carries them into the wilderness—away, where they are no longer seen, and where they will never again be remembered against us, in so far as we penitently pray for forgiveness and believingly feel that our hearts are cleansed and sanctified by the blood of His atonement.

We have passed over these glorious typical services with all possible brevity, so as to render that which is real and essentially holy the more conspicuous. In conclusion let us take to heart some of the privileges granted.

Only the priests were allowed to enter the holy place every day; the high-priest alone was permitted to enter the holy of holies once a year. But He that hath loved us, and washed away our sins with his blood, hath made us kings and priests before God His Father; therefore we, as the priestly race, may at all times offer up our gifts in His Church, and shall at last be with Him in the sanctuary. When our High Priest had completed His sacrifice upon the cross, and cried out: "It is finished!" the veil was rent, and with "open face" we can look into the sanctuary of God. Thither our Mediator has entered, and become our surety and our intercessor. Not that we should have His law written on stones, but it should be written in our hearts and minds by God's spirit. The manna

is not to remain in the ark, but this bread of life is to be eaten, so that we may actually receive life everlasting. The high priestly rod, budding and bearing fruit is not merely to serve as a dead monument but it is to be an everlasting, living testimony, showing how a divinely gentle element of government, fraught with peace and salvation, may penetrate a bad, corrupt and stubborn world, to bring millions unto obedience to Christ and to the recognition of the Lord's Anointed as the God-sent Redeemer of the world. Then they will bear witness to the glory of God the Father, that this Messiah is the Lord.

“And over it the cherubim of glory shadowing the mercy seat.” We may with boldness draw near to the mercy-seat; for our Mediator has gone thither, and He is our surety and intercessor. “Of this place let me speak to you.” There is no calamity so great, that we may not come to the mercy-seat of God, to entreat and expect help. It is a throne of grace. God will be merciful. In all concerns, in pain and sickness, in distress, affliction, anguish, and persecution, in good and evil days, in honor and dishonor, in evil reports and good reports—all the wide world has free access to this incomparable mercy-seat; for the veil is rent, the new living way stands open, and we have “boldness to enter into the holiest by the blood of Jesus.” Heb. x. 19.

To Him, Father, Son, and Holy Ghost, be thanks and adoration forever ! Amen.

SECTION III.

“THE APPEARANCE OF THE LIKENESS OF THE
GLORY OF THE LORD,” AS SEEN BY THE
PROPHET EZEKIEL, CH. I.

In this vision the prophet, being among the captives of his people by the river of Chebar in the land of the Chaldeans, saw the glorious, divine administration of the Lord among the people of this earth. “The appearance of the likeness of the glory of the Lord” is described in the preceding section.

It was pre-eminently the glory, grace, and good will toward men contained in the exalted rule of the gospel, that were made apparent to the prophet in splendor and brightness; a fact sufficiently proved by the rainbow which surrounded the throne of power, as a sign of the covenant and of grace.

I. THE GLORY OF THE LORD, ACCORDING TO
ITS EXTERNAL FORM AND APPEARANCE.

1. This glory, in its outward form and appearance, consisted in *a cloud brought on by a wind out of the north, “and a fire enfolding itself, with a brightness about it, and out of the midst thereof as the color of amber, out of the midst of the fire.”* V. 4. Christ, “the angel of the Lord,” appeared above the tabernacle in the wilderness *in a pillar of a cloud and in a pillar of fire.* Jehovah was arrayed in a cloud on Mount Sinai. Clouds form the raiment of the Lord, when he appears to converse with men. This is a cloud of fire, because the glory of Jehovah shines through it.

It was brought on by an invisible power, a whirlwind out of the north. According to the traditions and opinions of ancient nations, the north is the abode of the gods. An invisible element brought this cloud to view out of midnight darkness, in an inconceivable manner. Its appearance is that of a fire. Thus the wonderful incarnation of God in Christ, or His being arrayed in flesh and blood, was accompanied by an invisible Power, and in a manner to us dark and mysterious. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14. The former is an image of the latter.

2. *Four living creatures, and one had the likeness of a man.* Each one had the hands of a man and four wings—two for locomotion, and two as a covering. Each one also had four faces—the face of a man, of a lion, of an ox, and of an eagle. A wonderful combination of the whole animated creation! Mankind are represented by the face of a man, birds by that of the eagle, beasts of prey by that of the lion, and tame beasts by that of the ox.

Animal forms are types of the sovereignties of certain countries and nations, as may be seen in Dan. vii. 3-8. But this conjunction of the whole living creation proves that this divine rule is universal and must be a unity in itself. The fact that it is associated with the glory of the Lord shows that it is the kingdom of God on earth, the kingdom of the gospel, administered by God and man—the

latter kind of administration being here typified by the hands of a man—and destined to become a blessing to the whole living creation. The hands of a man signify human operation. Wings are a symbol of readiness, swiftness; feet of progress, and steadfastness; eyes of light, knowledge, vigilance; fire of energy, zeal, judgment, punishment, holiness.

3. *“One wheel upon the earth by the living creatures with the four faces Their wings were so high that they were dreadful, and their wings were full of eyes round about them four.”* v. 15. 18.

A wheel is an instrument of support and motion. Its standing and moving on the earth shows the relation of God's rule to the civil government of the earth; for this also must come entirely under the influence of the gospel. Civil authority, legislative and executive, carries not only the sword, but the great burden of care for the people; and like a wheel, it is capable of sustaining heavy burdens and still keep in motion.

“Full of eyes round about them”—to watch everywhere and over all, to guard every right. These wheels were so closely combined with the cherubim of the vision, that one “spirit of the living creature” set them in motion. This shows that these authorities though different, both stand under the influence of God's spirit, and must harmonize in everything. Messiah is King and High Priest, and administers the offices of both, in each capacity it is God ruling on earth.

4. Upon the heads of the living creatures or cherubim was "*the likeness of the firmament as the color of crystal*" and above this the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it, and from the appearance of his loins even downward, I saw as it were the appearance of fire, like the rainbow in the day of rain. Ver. 22-28.

Crystal is a symbol of purity and brightness; a throne of the office of a judge or ruler. Sapphire, a blue gem, is an image of splendor and costliness; The firmament above of pleasantness, grace and favor. The whole represents a splendid, precious and gracious seat of power—a mercy-seat.

Upon this throne is the appearance of a man. It is Christ seated upon the throne of His kingly and high priestly power. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about." The arch of the covenant spans the whole, and a fire of earnestness, of zeal and of holiness flashes through this vision of glory.

II. THE GLORY OF THE LORD ACCORDING TO ITS INTERNAL LIFE, OPERATION AND POWER.

1. It was "*as the color of amber, out of the midst of the fire.*" "In Him (Christ) dwelleth all the fullness of the Godhead bodily." Col. ii. 9. "God was in Christ." 2 Cor. v. 19. He is "the true light, which lighteth every man." A cloud without, and light, power and fire within: the man Christ without, the fullness of the Godhead within.

2. The vision of *the living creatures* or *cherubim* appeared in the interior brightness, which was surrounded by the cloud. Cherubim are a division of the angels of heaven; they indicate that in our divine Redeemer, the creatures of heaven (the angels) are united with God's children on earth, in order to administer, by the power of His spirit, in a civil and ecclesiastical way, the kingdom He has brought down from heaven unto earth. They mean, in short, that by virtue of Christ's incarnation heaven and earth are united in Him and employed in His kingdom of light.

3. *The wheel upon the earth*, the executive force of civil authority is set in motion by a spirit—"the spirit of the living creature"—the internal power of the Spirit of the Lord. It can only go whither the Spirit is to go," and it cannot turn when it goes. Thus all the powers of earth, still have to come under the gentle sway of the gospel.

4. *The firmament of crystal, the sapphire throne* and *the rainbow* animated by indwelling fire, light, splendor and glory. Here is Emmanuel, God with us in His gospel kingdom.

"O Lord my God, Thou art very great; Thou art clothed with honor and majesty; who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of His chambers in the waters; who maketh the clouds His chariot; who walketh upon the wings of the wind; who maketh His angels spirits. His ministers a flaming fire." Ps. civ. 1-4.

III. THE PERFECT UNION OF THE EXTERIOR AND THE INTERIOR.

The "spirit of the living creatures" is both impulse and direction of the living creatures and the wheels; for only whither this was to go, they went. Ver. 20.

1. *They were thus made ready to go, and to give forth a glorious brightness.* V. 13. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. iii. 9.

2. *They were set in motion.* The human hands, feet and wings of the cherubim, and the wheels upon the earth received their moving impulse from the "spirit of the living creature."

In like manner the plan of salvation for the conversion of mankind, and the plan of governing mankind must be carried out by the spirit of the Lord and the breath of His mouth, the word of the Lord.

3. *"The living creatures ran and returned as the appearance of a flash of lightning."* v. 15. "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire." Isa. lxvi. 15. "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them, as in Sinai, in the holy place." Ps. lxviii. 17.

"The noise of their wings is like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host." v. 24.

His advance to the judgment of the wicked powers, especially of the false church, after having given them all an opportunity to repent, exhausts this language; and after His victory over them it is said in Rev. xix. 6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

4. *Their standing and the "voice from the firmament over their heads when they stood."* The same internal power that set them in motion caused them to stand still.

To stand still is to tarry, to wait in some work, and not in all cases, to cease. God often delays the chariot of His gospel, until a nation becomes ripe for it; His punishments also linger often, because He has much patience with mankind: but while He lingers, it thunders in the sky.

Thunderings are threats of punishment. When His rights are not acknowledged by a nation, He thunders—He threatens. If this be unavailing, lightning goes forth out of the fire (v. 13), like the lightning that goes before the devastating tempest and hail-storm. Examples:—the deluge, the ruin of Sodom, the destruction of Jerusalem, and our Southern States.

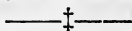
"The Lord shall war from on high, and utter His voice from His holy habitation." Jer. xxv. 30.

"The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them."
1 Sam. ii. 10.

“And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an ear'hquake, and great hail.” Rev. xi. 19.

Thou spreadst the firmament
By Thine all-moving power,
At Thy command, the clouds
Send down the rushing shower,
Thy voice, O glorious Lord!
With tempests fills the sky,
Makes thunders crash and roar,
And direful lightnings fly.

Thy wisdom infinite
The universe is molding,
In every leaf and stone
One vast design unfolding.
Endless diversity
Yet shows in every part
A harmony that fills
With joy th' admiring heart.



SECTION IV.

ISAIAH'S VISION OF THE SERAPHIM, DESCRIBED IN CH. vi. 1-9

“In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”

This seraphic vision is full of glory, beauty and sublimity. The whole is a picture of the most exalted dignity and loveliness. It is quite different from the visions of cherubim described in other passages of Holy Writ. The images of cherubim always represent a contest and an opposition, they are types of sovereignties, of triumph and victory, of advancing and prevailing in a cause, in spite of all adversity. This seraphic vision is rather a type of enjoyment and possession, of pleasure and most devout gratitude; in short, it is more a feast of joy, a delight of victory, than the rest. Its relation to them is like that of so many hundred years of bloody struggles for the church to the millennium, as the thousand years of peace.

Isaiah saw Jehovah, Sabaoth, or the Lord of hosts upon an exalted throne. This throne, with its glorious surroundings, was in the temple. Who was this Jehovah? He is "the angel of the Lord," the messenger of God. He appeared to Abraham and spake to him concerning the ruin of Sodom; he was Jehovah who "rained brimstone and fire from the Lord Jehovah out of heaven." Gen. xix. 24. God said unto Abraham: "Offer thy son for a burnt-offering upon one of the mountains which I will tell thee of." Gen. xxii. 2. Abraham went unto the place of which God had told him, both he and his son "came to the place which God had told him of." Take notice: God commanded, God chose the place. Abraham was obedient unto God, and came to the place which He had

chosen. v. 3-9. But when Abraham was ready to sacrifice, and had already drawn the knife to slay his son, "the angel of the Lord called unto him out of heaven, and said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." v. 11. 12. This angel said that Abraham had done all this for his sake. He speaks as if he were God, who had commanded Abraham to do all this! But each is the language of the Bible—the "angel of the Lord" is an angel, he is Jehovah, and he is God. He is Christ in God and God in Christ, and the Spirit of the Father and the Son—the only God. Isaiah therefore saw the glory of Christ. John xii. 41. This vision can represent no other than Christ, the glorified, sitting upon the throne of the gospel, in His temple, His church on earth.

The ministry of the gospel is under the direct influence of the Lord Jesus and His Spirit. There never was a time in which He left the right of calling this ministry to another. This right he reserves to Himself, and will not entrust it to any one else. True, the church, His congregation, approves His calls: and why? Because the Holy Spirit animates His congregation, and the word of His grace, proclaimed by the ministry of the Gospel, flows into His congregation as a pure vital force, by which it is nourished, strengthened and built up; while at the same time it is penetrated by exceeding great glory from the face of the Lord.

The Spirit of calling, the Spirit of ministration, the Spirit in the word, the Spirit of the congregation—is all one and the same Spirit, in whom “the ministration of the Spirit be rather glorious !” 2 Cor. iii. 8. The glory of the gospel, compared with that of the Mosaic dispensation, is exceedingly great, if then, they had to veil their faces before that, it must not appear surprising, that the seraphim cover their faces before Him who sits upon the throne, and from whom such glory goes forth over his “peculiar people.” Therefore Paul says in 2 Cor. iii. 18. “But we all, with open face beholding as in a glass the glory of the Lord, and changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

This throne and temple, and the Lord’s sitting upon the throne in the temple still relate to His work in this world as Messiah, with but this difference, that, in regard to time, it represents a period in which the gospel shall have gained victory over the mass of nations here on earth.

The train filled the temple.” The splendor and glory of His royal robes filled His church, the company of His believers. They see Him, the King in His beauty. Isa. xxxiii. 17. He shows Himself unto them in all His beauty, as their deliverer from all sin, their comforter in distress, their help in need, their refuge in temptation, and their guide through the dreadful night of death. In this they see all other beauties, that are like a balm for every ill, answering to every care, supplying every

need of the human heart. "Thou art fairer than the children of men; grace is poured into Thy lips." Ps. xlv. 2.

"*The temple was filled with smoke.*" Smoke arises from the altar of incense, standing in the sanctuary, opposite the mercy-seat. Upon this the congregation lay their offerings of thanks; for "in every thing by prayer and supplication, with thanksgiving, they let their requests be made known unto God." Phil. iv. 6. Thus they appear in this temple, with "golden vials full of odors, which are the prayers of the saints." Rev. v. 8. The temple being full of smoke proves that a perfect offering of prayer, praise and thanksgiving is presented, and shows the state of the church as answering the purpose of the Lord.

"*Above it stood the seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*" The word *seraph* originally means splendor, fiery brightness, beauty and glory. These living forms of glory stood above the throne of the glorious gospel. They were a choir of angels, a company of singers. The contents of their hymns are sublime. We must imagine to ourselves their time and harmony, as well as the sound of their voices; for only in thought and imagination we can consider it—the reality exceeds all our comprehension. They were singing as angels only can sing. We heard an incomparable angel-song at the birth of Christ. Their "Glory to God in the highest" and

their "Peace on earth, good-will toward men" have for centuries resounded through all the regions of the earth. Millions have heard them, and millions more will hear them in time to come.

This angelic song is of a quite different character and import. It is: "Holy, holy, holy is the Lord of hosts!" The holiness of the Lord is the theme of their song, and the wonder which they adore. It is an excellent theme, for God not only is holy, but holiness itself. In view of His operations He is a sanctifying Being, and all sacred objects have been made or become so through Him. A sanctifying power goes forth from Him into an unholy world of sinners, by which impure humanity may be cleansed, sanctified, and even glorified. This sanctifying power is admirably recognized by the words of their hymn, in which it is said: "All the earth is full of His glory." What else promotes the glory of God more than the conversion of the sinner, and the cleansing and sanctification of impure and unholy men? It is the holy element which proceeds from the mercy-seat, and by the "word of His grace" penetrates the evil mass of the nations, that can effect deliverance and holiness, and gather a host of blood-washed souls for the upper sanctuary.

The conduct of the seraphim. Each one with two wings, covered his face. This is a sign of modesty and reverence. Their conduct was respectful, and their reverential attitude made their song holy, grand and sublime beyond all thought. "With

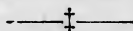
twain he covered his feet." The term feet signifies the lower part of the body. A sign of holy awe and gentle modesty. "With twain he did fly." Flying is a symbol of rapidity and swiftness; it shows that they can and will most readily and speedily execute the commands of the Lord.

The effect of their singing. "The posts of the door moved at the voice of him that cried and the house was filled with smoke." The upper sanctuary was set in motion by this powerful crying, and the singing of "Holy, holy, holy!" Sacrifices were offered below, and so the house was filled with their smoke—"the prayers of the saints." These things worked together, for there is a working together in the whole kingdom of God, in heaven and earth. The angels are our protectors, and rejoice when sinners come to repentance. They are interested in the salvation of men, because its completion will also restore their affairs to their proper order, which was disturbed by the fall of the angels.

Remarkable was *the effect produced upon Isaiah* by this vision. "Woe is me! for I am undone," he said; "because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But where a royal mercy-seat is set up, to which all have free access, no penitent sinner can be lost. One of the seraphim took a live coal from the altar, and laid it upon his mouth, and said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

This language is figurative and poetical. The seraph was the means of taking a live coal from the altar, with the aid of another instrument, the tongs. The altar was the place where the fire had to be kept continually burning. The fire was sacred, and had originally come down from heaven. It is a fire of sacrifice, a fire of prayer; and with this sacred fire of prayer our tongues are cleansed, so that we can converse with the holy God and speak for His cause. Without this sacred fire, our tongues remain both heavy and unclean; but by its touch they are cleansed. Angels and men may be the means of procuring these live coals for others. The whole transaction seems to allude to the readiness of teaching and preaching in public, as is proved by the readiness of Isaiah. To the Lord's question: "Whom shall I send, and who will go for us?" he replied, quickly and resolutely: "Here am I; send me."

CHAPTER SECOND.



SECTION I.

CHRONOLOGICAL REMARKS CONCERNING DANIEL'S PROPHECIES.

It is of special importance to know the periods and divisions of time mentioned in this book. If we understand the chronological statements in regard to periodical limits, the events within those limits will become clear and comprehensible ; if we fail in these, then many things in this book will remain obscure. The Biblical chronology must be the only correct one ; but the many statements of chronologers, and their many different explanations of Bible periods, form a complete labyrinth ; hence also the manifold interpretations of this prophet. The chronological statements here following are borrowed from Wm. Thurman's "Bible Chronology." Thurman holds fast to the Biblical era, and by means of astronomical proofs seeks to confirm the testimony of the Bible, and to make it correspond to that of the world's history ; hence it is that in certain cases, by the computation of solar and lunar eclipses, he states not only years, but days and hours.

Josiah was the last king of Judah instituted in the legal order, before the Babylonish captivity of the Jews. He was killed by the Egyptians in a

battle near Megiddo. 2 Kings xxiii. 29, 30. From that day Judah became subject, or tributary to Pharaoh-nechoh, king of Egypt. Indeed, the people had his son, Jehoahaz, proclaimed king; but Judah was already in the hands of Nechoh, who took Jehoahaz a prisoner to Egypt, where he died. Pharaoh-nechoh appointed Jehoiakim, another son of Josiah, as king of Judah, on condition of his paying a hundred talents of silver and a talent of gold. 2 Kings xxiii. 31-37. After this, Judah became tributary to Nebuchadnezzar, king of Babylon. This monarch subjected Egypt, and took Jehoiachim a prisoner to Babylon, making the son of the latter, Jehoviachin, king of Judah; after three months he also took him captive, and made Zedekiah king. Thus the kings of Judah were instituted and deposed at the will of their rulers. 2. Kings xxiv. 12-17; chap. xxv. 7 and 2 Chron. xxxvi. 5-11.

Josiah died in the year of the world 3556, B. C. 570, on the 18th day of the ninth month, according to our era, the 26th of December. From that day until the captivity the Jews no longer had an independent king, but were subject and tributary to Egypt.

Jehoiakim's first year was A. M. 3557. B. C. 569. He reigned eleven years in Jerusalem. 2. Kings. xxiii. 36. In his eighth year he became tributary to Nebuchadnezzar, king of Babylon. The beginning of his reign was about the middle of the first month of the Jews, or, according to our era,

in April; in the eleventh year of his reign he was led captive to Babylon, and with him Daniel and others.

Nebuchadnezzar's first year was A. M. 3560, B. C. 566. His reign began in the fourth year of Jehoiakim (Jer. xxv. 1), about the seventh month, or, our September, and continued forty three years. Jehoiakim had been king for three years and about five months, when Nebuchadnezzar became king. In the fifth year of his reign, and in the eighth year of Jehoiakim's reign, Nebuchadnezzar made him subject and tributary. Josephus Ant., Bk. 10. ch. 6. The bondage or tributary condition of the Jews began three years before their captivity, and so a distinction is to be made between the Babylonian captivity. The latter as a proof of the former, began at the close of the eleventh year of Jehoiakim, and in the eighth of Nebuchadnezzar 1 Kings xxiv. 12. A. M. 3568. B. C. 558, on the tenth day of the fifth month, or according to our era, the 8th of August. The tributary state began three years earlier on the same day of the same month,—A. M. 3565, B. C. 561.

Jehoiachin, son of Jehoiakim, was by Nebuchadnezzar appointed king in his father's place, because the latter had rebelled, and refused to pay tribute. He held the throne for three months and ten days, until the three years for which Jehoiakim had paid, had fully expired, 2 Kings xxiv. 1. 2 Chron. xxxvi. 9. Josephus, Ant., Bk. 10. ch. 6. Nebuchadnezzar took him prisoner on the tenth day of the fifth

month, in the eighth year of his own reign at the expiration of Jehoiakim's eleventh year 2 Chron. xxxvi. 10, and on the same day he made Zedekiah king over Judah. From this day dates the captivity of the Jews.

Jedekiah ruled eleven years, and since he too rebelled against the king of Babylon, the latter came in his nineteenth year, and took him prisoner, and burned the temple and the city of Jerusalem. This happened A. M. 3579, B. C. 547. The city was besieged unto the eleventh year of Zedekiah, 2 Kings xxv. 3; and on the ninth day of the fourth month, or Saturday the 7th of July, 547 B. C., the city was broken up, and all the men of war fled by night v. 3. 4. On the eleventh day of the fifth month, or Saturday the fifth of August, the king's captain of the guard came to Jerusalem; and three days later, on the tenth day of the fifth month, or Tuesday the 8th of August B. C. 547, which was the nineteenth year of Nebuchadnezzar Jer. lii, 12 the temple and the city were burned, 2 Kings xxv. 9. Thus ended the eleventh year of Jedekiah's reign, and with it the kingdom and nationality of the Jews, on that very day, the tenth of the fifth month, or Aug. 8th A. M. 3579, B. C. 547.

Nebuchadnezzar continued for several years to make war upon the neighboring states, and subjected them to his power; after he had made peace, he built the city of Babylon, but died before he could complete his work. His son Evil-merodach,

also called Nebuchadnezzar, became king in his place, and completed the building of the city. Nebuchadnezzar reigned a little over 43 years.

Evil-merodach's first year was A. M. 3604, B. C. 522. "In the seven and thirtieth year of the captivity of Jehoiachim, king of Judah, in the twelfth month, on the seven and twentieth day of the month, Evil-merodach, king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachim, king of Judah, out of the prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon 2 Kings xxv. 27-28, and Jer. lii. 31-32. The thirty-seventh year of the captivity of Jehoiachim and the Jews was the first year of Evil-merodach. The twenty-seventh day of the twelfth month falls upon the tenth of March. On the tenth of the following fifth month 37 years expired, because the captivity had begun on that day, or August 8th A. M. 3568, B. C. 558; but up to the 10th of March in the 37th year there were only 36 years and 7 months. Hence, the date of Evil-merodach's first year is correct as stated.

This king was the son of Nebuchadnezzar. His first name was Belshazzar, Baruch i. 11. The name of Nebuchadnezzar was given to him, and he accepted it, after he had taken his father's kingdom. From that time also he is called Nebuchadnezzar in the Bible. The name Evil-merodach which signifies *a crushing of the fool*, or "the fool grinds bitterly," was applied to him because, in

consequence of his excitable, violent temper, he often acted rashly and indiscreetly, and because he was believed to be possessed by an evil spirit. According to Josephus Hist. Ant., bk. 10, ch. 11, he reigned eighteen years. This Evil-merodach is that Nebuchadnezzar who, in the second year of his reign, had a dream, which Daniel explained to him, Dan. ii. 1-44. He set Daniel and his three friends over his kingdom and was insane for seven years, eating grass with the beasts of the field, Dan. iv. 25. His kingdom, however, was preserved unto him until the seven years had passed, verses 26-36. During his insanity, Neriglissar, his sister's husband, administered the government for four years, and Neriglissar's son, Labarosorach, for nine months. After this Belshazzar, his own son, took the kingdom, and ruled until his father was restored to his reason and kingly honors. Upon his father's death, Belshazzar again ruled alone and became the last king of the Babylonian empire. He was killed by night, when the army of the Persians penetrated into the city, Dan. v. 30, and the seventy years of bondage had an end, A. M. 3635, B. C. 491. So also this scripture is fulfilled: "And these nations shall serve the king of Babylon seventy years; and it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon," Jer. xxv. 11, 12. "And all nations shall serve him (Nebuchadnezzar), and his son, and his son's son" Ch. xxvii. 7.

Darius of Media took possession of the Baby-

lonian empire through Cyrus, his general, and ruled two years at Babylon, A. M. 3636, B. C. 490.

Cyrus took the kingdom after Darius, A. M. 3638, B. C. 488. Here ended the captivity of the Jews. The seventy years of captivity closed with the first year of Cyrus, who united the kingdom of the Medes and Persians with the Babylonians into one empire. On the tenth day of the fifth month, or August 8th of this year Cyrus gave command that the temple and the city of Jerusalem should be rebuilt, and that the Jews should return into their own country Ezra i. 1. Thus saith the Lord:—"That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place Jer. xxix. 10. "That saith of Cyrus: He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem: Thou shalt be built; and to the temple: Thy foundation shall be laid" Isa. xlv. 28. No other man than Cyrus could give forth this command, for he was destined thereto by God, long before he was born, as these prophecies plainly show. From this date begin the 69 weeks unto Messiah the Prince in Dan. ix. 25.

Cyrus reigned seven years, from the year of the world 3638 to 3645, B. C. 488 to 481. His son Cambyzes, called Artaxerxes in the Holy Scriptures, reigned with his father, and alone after his death, seven years, A. M. 3641 to 3647, B. C. 485 to 479. After Cambyzes reigned Smerdes, surnamed the False, for seven months. This ruler cannot

properly be reckoned among the Persian kings. He pretended to be a son of Cyrus, and with this pretense obtained possession of the kingdom under the following circumstances. After the death of Cyrus, his son Cambyses, or Artaxerxes, carried on war with Egypt, and Darius, son-in-law of Cyrus, was governor and chief commander of the Persian army. Just at the time when King Cambyses and Darius were marching upon Egypt with a great force, the enemies of the Jews came to the king with complaints about the building of the temple. He forbade the Jews to build, until they should receive further orders from him, not, however as being hostile to them. Having conquered Egypt, he went through Judah on his return home, and gave the Jews permission to build again. But he died at Damascus, and could not reach his home. By this event Smerdes, the False, obtained and seized the opportunity to claim the kingdom for himself, under the pretense above stated. The enemies of the Jews at once complained to him about building the temple at Jerusalem, and he forthwith commanded the Jews to cease, so that they could not make use of King Cambyses' permission. But Cambyses had conferred the government upon Darius, his brother-in-law, and when the latter came to Babylon with his army, Smerdes was killed, and Darius became king, A. M. 3648, B. C. 478.

In his second year, on the twenty-fourth day of the sixth month, or on Sunday the 26th of September, B. C. 477, the building of the temple was again

begun Ezra v. 2; and in his sixth year, on the third day of the month Adar, or on Sunday the 15th of February, B. C. 472, the temple was completed, Ezra vi. 15. Darius reigned from A. M. 3648 to 3667, or B. C. 478 to 459—19 years as king, and 36 years as governor and king in succession.

Xerxes, son of Darius, reigned from 458 to 438 B. C., 21 years in all. His son Artaxerxes, called Ahasuerus in the Scriptures, was the husband of Esther, and reigned from A. M. 3647 to 3721, or 446 to 405 B. C.—41 years, including the time he ruled with his father. After his father's death he was sole regent for 32 years, which closed 406 B. C.

The history of Nehemiah is of importance, and deserves our attention; therefore we will say a word about it now.

The first year of Nehemiah was the year in which the Jews returned from Babylon to Jerusalem, under command of Cyrus, to build the city and the temple Ezra ii. 1-2. He was an officer together with Zerubbabel, Jesua, and others ch. ii. 2, and so must have been upwards of twenty years of age; consequently when in the twentieth year of King Artaxerxes (or Ahasuerus) he came with permission to build the walls of the city, he must have been 89 years old. According to the generally accepted chronology of Ptolemy, his age on the completion of the walls must have been 147 years, which is not credible. That this was Nehemiah, is proved by the Scriptures. In Ezra ii. 2 he is named together with others as an officer, and in verse 63 he is called

“the Tirshatha.” In Nehemiah vii. 65, 70 he is also called the Tirshatha, which means the governor; and in ch. viii. 9 and ch. x. 1 it is said that Nehemiah is the Tirshatha. In Neh. i. 1 he is called the son of Hackaliah, and according to ch. x. 1 Nehemiah is “the Tirshatha the son of Hachaliah.” Leaving the chronology we now proceed to the history of the book of Daniel.

In Dan. i. 1, 2 it is said that in the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it; and the Lord gave Jehoiachim, king of Judah, into his hand.” Nearly all interpreters of the Bible begin the Babylonish captivity from the third year of Jehoiakim. The historian Ptolemy, whom all our chronologers follow, began this striking error, and hence it is, that our Bible chronology is entangled with so many erroneous statements and altogether uncertain assertions, and that among the many there are no two that agree on every point. It strikes one to perceive that they seek to fix their periods even contrary to the testimony of the Holy Scriptures. The case before us is one of the many in which the connections of the Bible are not observed, and incorrect assertions are made contrary to its own references. Let us see now what the Scriptures say.

“The word that came to Jeremiah, concerning all the people of Judah, in the fourth year of Jehoiakim, son of Josiah, king of Judah, that was the first year of Nebuchadnezzar, king of Babylon,”

Jer. xxv. 1. Here the *first* year of Nebuchadnezzar is made contemporaneous with the *fourth* year of Jehoiakim. Hence Jehoiakim must have been king for *three* full years, before Nebuchadnezzar became king. How then could the latter as a king take him prisoner in his third year, while he was not yet a king himself?

“Jehoiakim was twenty and five years old, when he began to reign; and he reigned eleven years in Jerusalem 2 Kings xxiii. 36. How could he have reigned eleven years, if in his third year an end was put to his reign by his captivity? And how could he burn the book which contained the prophecies of Jeremiah against him, in his fifth year, Jer. xxxvi. 9–23, if his reign had ceased already in his third? After Jehoiakim had been made prisoner, Nebuchadnezzar made his son Jehoiachin king in his place; and after three months he came and made prisoners of Jehoiachin and all the princes and potentates. This was in the *eighth* year of Nebuchadnezzar, 2 Kings xxiv. 12. The eighth year of Nebuchadnezzar was the eleventh year of Jehoiakim. Thus the scripture is fulfilled: “And he reigned eleven years in Jerusalem.” How then can we maintain, with the testimony of the Bible against us, that his reign did not continue for three entire years?

But how do the contradictions of the Bible agree in this respect? *Real* inconsistencies are not to be found in the Holy Scriptures, though indeed *seeming* inconsistencies; but the true state of things

explains them all, so also in this case, as the following will show.

Pharaoh-nechoh, king of Egypt, conquered Josiah, king of Judah, and laid a tribute upon the land; and Pharaoh-nechoh made Eliakim, the son of Josiah, king in the room of his father, and turned his name to Jehoiakim" 2 Kings xxiii, 33, 34. This happened in April, 569, B. C. Nebuchadnezzar's first year began in September, 566 B. C.—Nebuchadnezzar conquered Nechoh, king of Egypt, in his *first* year, which was the *fourth* year of Jehoiakim, king of Judah Jer xvi. 2, and took from him, "from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt" 2 Kings xxiv. 7, Judea only excepted. In his fourth year Nebuchadnezzar came to Jerusalem, to obtain tribute from Jehoiakim;" and Jehoiakim became his servant three years; then he turned and rebelled against him" 2 Kings xxiv. 1. Three months before the three years of Jehoiakim's tributary state had expired. Nebuchadnezzar came, because he had rebelled, and took him prisoner, "and bound him in fetters, to carry him to Babylon" 2 Chron. xxxvi. 6. This beginning of his captivity was in the third year of his vassalage or tributary state; in this third year of his being tributary to Nebuchadnezzar he was carried to Babylon, but not in the third year of his reign, ere he became tributary, Dan. i. 2. It was in the *eleventh* year of Jehoiakim's reign. At this time Nebuchadnezzar took some prisoners, among whom was

Daniel, with him to Babylon, also some vessels of the temple. Then he appointed Jehoiachin, son of Jehoiakim, king in the latter's place, until the three years for which Jehoiakim had paid the tribute, were up. Jehoiachin reigned three months and ten days 2 Kings xxiv. 8; and 2 Chron. xxxvi. 9, thus completing the third and last year of Jehoiakim's tributaryness. "And when the year was expired, king Nebuchadnezzar sent and brought him (Jehoiachin) to Babylon, with the goodly vessels of the house of the Lord." 2 Chron. xxxvi. 10.—"And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord; and carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon." 2 Kings xxiv. 13-17, When the king of Babylon took Jehoiakim prisoner in the third year of his vassalage, he took only some vessels of the temple and a few captives; but when the third year was up, he took *everything* out of the temple and the king's house, as well as all Jerusalem, together with the king, his potentates and men of war. This in the Holy Scriptures is properly called the captivity of the Jews; it took place in the eighth year of Nebuchadnezzar v. 12, when Jehoiakim had reigned eleven years. The day of the captivi-

ty was the tenth day of the fifth month, Ab, according to our era, the 8th of August, 558 years before Christ. The beginning of the Jewish bondage was on the same day of the same month, three years earlier. There is a distinction, according to time, between the Babylonian captivity and the Babylonian tributarieness or bondage; the latter began when Jehoiakim and Judah became tributary; the former, when Jehoiachin and Judah were carried prisoners to Babylon.

The end of Jehoiakim was foretold by Jeremiah: "Thus saith the Lord of Jehoiakim: His dead body shall be cast out in the day to the heat, and in the night to the frost." Jer. xxxvi. 30. Further: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 19.

From this may be seen what death he died. In all probability, Nebuchadnezzar, after he had carried him in chains to Babylon, preserved him alive until the three years, for which he had paid tribute, had expired; after that date the contract concerning the tribute was dissolved, and Nebuchadnezzar probably had him killed and his body thrown out unburied, after which he took his son Jehoiachin, with the whole city of Jerusalem, prisoner. We have nothing positive about his death; but this view is very plausible.

The following is what Josephus tells us of this story. "Now in the fourth year of the reign of Jehoiakim, one whose name was Nebuchadnezzar

took the government over the Babylonians, who at the same time went up with a great army to the Carchemish, which was at Euphrates, upon a resolution he had taken to fight with Neco, king of Egypt, under whom all Syria then was. And when Neco understood the intention of the king of Babylon, and that this expedition was made against him, he did not despise his attempt, but made haste with a great band of men to Euphrates, to defend himself from Nebuchadnezzar; and when they had joined battle, he was beaten, and lost many ten thousands [of his soldiers] in the battle. So the king of Babylon passed over Euphrates, and took all Syria, as far as Pelusium, excepting Judea.— But when Nebuchadnezzar had already reigned four years, which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim, and threatened on his refusal to make war against him. He was affrighted at this threatening, and bought his peace with money, and brought the tribute he was ordered to bring for three years. But on the third year, upon hearing that the king of the Babylonians made an expedition against the Egyptians, he did not pay his tribute, yet was he disappointed in his hope, for the Egyptians durst not fight at this time.”
.....“Now, a little time afterwards, the king of Babylon made an expedition against Jehoiakim, whom he received into the city, and this out of fear of the foregoing predictions of this proph-

et, as supposing that he should suffer nothing that was terrible, because he neither shut the gates, nor fought against him." Ant., Bk. 10, ch. 6.

From this may be seen that Josephus agrees with the Bible in regard to the eleven years of Jehoiakim's reign, and his imprisonment in the third year of his tributary condition.

"In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Here we find new difficulties with respect to the chronology. The generally accepted idea, that this second year of Nebuchadnezzar must have been his fourth, properly speaking, because he had ruled two years with his father, and alone during the next two; so that this second year was the second of his reigning alone, and the three years of Daniel's school-time had expired, after which he was allowed to come before the king.

This is a way of getting out of difficulties; but if we entangle ourselves in greater ones than those we wish to remove, the evil is made worse, and there will never be satisfaction. It is just so in this case. It has often been asserted that Nebuchadnezzar was fellow-regent with his father, but it has never been proved, and mere assertions are not proofs. The real state of things was this: Nebuchadnezzar was commander-in-chief of the army under his father, Nabopolassar. With his father's forces and under his father's command he marched

against the governor whom his father had set over Egypt, Syria, and Phenicia, and who had become disloyal. Nebuchadnezzar marched forth and conquered these lands as general, not as king. At this time his father died at Babylon, and as soon as he received the tidings, he went home and took charge of his father's kingdom. This was the first year of his reign. See Josephus' *His. Ant.*, Bk. 10, ch. 11.

But what is gained by saying that the second year of Nebuchadnezzar's reign was his fourth? Though the assertion be made a thousand times, the statement of the Bible still remains, that it was the second—no matter when it began, whether under or with his father, or at any other time. It is all the same: king Nebuchadnezzar had a dream in the *second* year of his reign, and not in the *fourth*.

This Nebuchadnezzar, who had this dream in the second year of his reign, can not have been that Nebuchadnezzar who, in the eighth year of his reign, took the Jews, among whom was Daniel also, as prisoners to Babylon 2 Kings xxiv. 12. How could Daniel explain the king's dream in the latter's second year, if he did not become his prisoner until his eighth? He was not permitted to come before the king till after three years of scholastic instruction, which would be in the *eleventh* year of the latter's reign; consequently this Nebuchadnezzar can not have been the first. He must have been his son, who was called Belshazzar, as may be seen in the book of Baruch, ch i. 11. In the Holy Scriptures he is also called Evil-merodach,

Jer. lii. 31 ; 2 Kings xxv. 27. After his father died, he took the kingdom, and from that time was called Nebuchadnezzar. Prideaux says: "Nebuchadnezzar was the name commonly applied to the kings of Babylon, as Pharaoh was to the kings of Egypt." Evil-merodach's first name was Belshazzar, and on ascending the throne he took the name of his father, Nebuchadnezzar. His son named Belshazzar, reigned after him, and was the last king of the Babylonian empire.

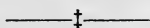
The traits of character of these two kings were also very different. The first was a man of sound understanding and firm resolution. All his plans were made with the greatest caution and carried out with a fixed determination ; while the latter acted indiscreetly and cruelly, like a man infuriate. His commands were more the products of a lunatic, than of a sensible man. When his dream had slipped from his memory, he commanded his wise men to tell both the dream and its interpretation, threatening that, in case they would not do so, they should die the death. When he set up his image, he gave orders that whoever would not worship it, should be cast into the fiery furnace. When Daniel told and interpreted his dream, he wanted to make a god out of him, and commanded that they should offer an oblation and sweet odors unto him. The first Nebuchadnezzar did not act thus. It also appears that Daniel knew nothing of the conference of the wise men with the king in regard to his dream, for he was not present, and did not

find it out, until he and his companions were sought to be killed, Dan. ii. 13, 14. Probably this second Nebuchadnezzar had chosen another minister; for if he had been the first, he would at once have gone to consult Daniel and his three companions, because "in all matters of wisdom and understanding, that he enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm." Dan. i. 20. From the chronological periods, as well as from these circumstances, it may be seen that Evil-merodach, the second Nebuchadnezzar, had this dream in the second year of his reign.

The first chapter of Daniel is in itself a detached piece of history, and comprises the period of time which Daniel lived at Babylon under the first Nebuchadnezzar, about 35 years. The author of the first chapter closed with the words: "And Daniel continued even unto the first year of king Cyrus" v. 21. In ch. x. 1 this year is called the third of King Cyrus.

After this time Evil-merodach took possession of the kingdom, and in the second year of his reign had a dream; and although it made an extraordinary impression upon him, it fell from his memory so entirely, that he only remembered that it had been an unusual dream. He now commanded his wise men to tell him the dream and its interpretation; if they would not, they should die the death.—They endeavored to convince him that his demands were unreasonable; but he insisted on his claims.

When the matter came before Daniel and his three friends, they took counsel to pray to God for this mystery, and God revealed it to Daniel. Thus endowed, Daniel came before the king the next day. The latter said to him: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered:—"The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."



SECTION II.

NEBUCHADNEZZAR'S DREAM AND ITS INTERPRETATION BY THE PROPHET DANIEL.

Thou, O king, sawest, and beheld, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer

threshing floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream: and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings ; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which

shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. ii. 31-45.

The form of this image was that of a large man. Its head was of fine gold, its breast and arms of silver, its thighs of brass, its legs of iron, and its feet and toes part of iron and part of clay.

Under this image are represented *four great general empires of the earth*. It indicates the *four great monarchies of the world* as, beginning with the Babylonian, they succeeded one another until the overthrow and destruction of the last; for the world shall not have more than four such general sovereignties, including the Babylonian, until the Lord of lords will set up one universal empire for all the world.

I. **The head of gold.** "Thou, O king," the prophet said to Nebuchadnezzar, "art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." By

the saying "Thou art this head of gold," is not meant that the king in his own person is that head, but his kingdom is thereby understood; for several years after his death the latter continued to be, as before, "the head of gold."

The Chaldean or Babylonian kingdom began under Nlmrod, Gen. x. 8-10, and having continued for many years, it ended about 490 years before Christ. Nebuchadnezzar, who conquered Nineveh, the capital of the Assyrian kingdom, thereby elevated his own to become an empire of the world. Afterwards the Jews, Egyptians, Edomites, Moabites, Ammonites, Tyrians and Sidonians came under his dominion. Jer. xxvii. 3-7: "And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant; . . . and all nations shall serve him, and his son, and his son's son, until the very time of his land come." This is the head of gold.

But, according to the prophet's interpretation, this vast empire was to make room for another.—The Lord indicated the people by which it was to be conquered, through Isaiah, by saying: "I will stir up the Medes against them," Isa. xiii. 17; and further Isai. xxi. 2: "Go up, O Elam; besiege, O Media." Elam was the first son of Shem, Gen. x. 22, from whom the Elamites or Persians take their origin. Madai was a son of Japheth, after whom the region of Media, in Asia, was named. Accordingly the Persians and Medes were long before designated by the prophet as the people by which

Babylon should be overthrown. "The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it."—Jer. li. 11. Even the leader of the Persian and Median forces, Cyrus was called by name, more than a hundred years before his birth. Isa. xlv. 28, and xlv. 1.

This Cyrus besieged the city of Babylon for three years, without accomplishing anything against it. Finally, without knowing that he was called thereto by the Lord, he turned the river Euphrates, which flowed through the city, into another direction; thus the bed of the stream became dry, and where the water had flowed into the city underneath the walls, his soldiers marched in with dry feet, and took possession thereof. This was done by the Lord of Sabbaoth; for "thus saith the Lord;" . . . "I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; that saith to the deep, Be dry; and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure." Isai. xlv. 24-28.

About 490 years before Christ, Darius of Media took possession of the Babylonian kingdom through Cyrus his general, and "the glory of the kingdoms, the beauty of the Chaldees' excellency" . . . the head of gold of the image before us,—was brought to an end.

2. **The breast and arms of silver.**
These are the Medo-Persian empire. Cyrus the

conqueror of the Babylonian empire, about 488 years before Christ united the kingdom of the Persians, Medes, and Chaldeans into one whole.— These three kingdoms in one are pictured in the image of this dream by “his breast and arms of silver.” It was a world-monarchy, and lasted about two hundred years.

3. **The belly and the thighs of brass.** These are “the third kingdom of brass, which shall bear rule over all the earth.” v. 39.— It is the Graeco-Macedonian empire under Alexander the Great, who, about the year 330 B. C. conquered the Medo-Persian kingdom, “the breast and arms of silver,” and in a very short time became the ruler of the then known world. Of this kingdom it was truly said: “It shall bear rule over all the earth.”

4. **His legs were of iron, his feet part of iron and part of clay.** This fourth empire of iron undoubtedly is the Roman. Rome strove for the sole sovereignty many years, and partly succeeded. With iron strength she subjugated almost every nation. For nearly 500 years Rome was a free city, and for a little more than 500 years it was ruled by emperors or monarchs.— The first monarch of this great Roman empire was Octavian, about thirty years before Christ. A. D. 395 the empire was divided by the emperor Theodosius the Great into two parts: the Western and the Eastern. These are the two iron thighs of the image. The two empires thus formed were gov-

erned by separate emperors. Rome was the capital of the West, and Constantinople that of the East. After the reign of the last emperor in the year 476, the different provinces or states of this vast empire became ten independent kingdoms, which, though their names and boundaries have been different, and they have undergone many other alterations, are at present about as follows: The Papal states, Sicily, Sardinia, Portugal, Spain, France, England, Germany, Prussia and Austria. These are the toes of the feet: "part of iron, and part of clay,"—"partly strong, and partly broken."

History furnishes a kingdom exactly like that demanded by the image, in the Roman empire. It was a strong iron empire, which subjugated all nations, and governed them with a sceptre of iron; it was first divided into two parts, and again dissolved into ten kingdoms; it was the fourth and last general sovereignty of the world, and will remain until the God of heaven will set up one universal empire through the "saints of the Most High."

Many attempts have been made to transform these ten kingdoms into greater ones, or into one general empire; the example of Napoleon strikes us above all others; but every effort to reach this object has failed. Ten kingdoms are to remain until all the monarchies belonging to this image have been destroyed, and the Most High will set up one universal empire *for* and *through* His people on earth."

What is represented by the image of this dream,

is again shown in Dan. vii. 4-7, under a vision of four beasts. There the four world-monarchies may again be found, only they appear under different forms.

The lion with eagle's wings represents the Babylonian kingdom. Eagle's wings show its power of soaring up and spreading out. These were plucked out, and the beast itself lifted up from the earth; all of which was done by Cyrus, 490 B. C.

The *second* beast, like unto a *bear*, with *three ribs between its teeth, which devoured much flesh*, represents the Medo-Persian empire. Three long teeth or ribs indicate the three kingdoms out of which this empire was formed: the Babylonian, Median and Persian.

The *third* beast, like a *leopard*, with *four wings and four heads*, represents the Graeco-Macedonian empire of Alexander the Great. Four wings and four heads signify the divisions of his empire after his death, among his four principal generals.

The *fourth* beast, *dreadful and terrible, with iron teeth* and ten horns, is the Latin-Roman empire. Ten horns are ten kingdoms, which sprung from its ruins.

Thus we have, with all possible brevity, considered the wonderful dream and its interpretation, and in addition confirmed the correctness of the latter by the vision of the beasts. Many things still stand unfulfilled, and so the *how* and the *when* may still remain veiled in the darkness of the future; but in progress of time they also will be unfolded in full clearness unto all.

SECTION III.

OF THE STONE WHICH, BEING CUT FROM THE MOUNTAIN WITHOUT HANDS, SMOTE THE IMAGE UPON ITS FEET, AND BRAKE IT TO PIECES.

It is true that Christ is the rock of our safety and the precious corner-stone of our salvation; and He certainly has come down to this earth from the Divine First Mount and Primeval Rock "without hands," that is, without the will or work of man.— But He also is "a stone of stumbling and a rock of offence," 1 Peter ii. 8, as well as a stone of grinding for "on whomsoever it shall fall, it will grind him to powder." Matt. xxi. 44. His grinding power is displayed in His civil government, in taking an account of all powers hostile to God, in banishing them from the earth, and in ruling this world by a form of civil government administered in accordance with His law.

This stone, therefore, does not represent Christ personally, but *the fifth empire of the world*, which is set up by Him, and in its nature and character is quite different from the four preceding ones.— After the prophet had shown the king the interpretation of the image, which we have just now discussed, he proceeded to tell him also the signification of this stone that was cut down. As the prophet has mentioned several characteristics by which this kingdom of stone may be known, we will give special attention to each, in order to see whether a kingdom may be found, that corresponds

thereto. His interpretation is comprised in the following words:

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—“Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

In this explanation of the prophet are shown:—
1. the *nature*; 2. the *time*; 3. the *manner of coming into existence*; 4. the *grinding power*, and 5. the *long continuance of this empire of stone*.

This kingdom of stone, the fifth general empire of our earth, can not be a spiritual kingdom, as many suppose, but must needs be a *civil empire*.—Gold, silver, brass and iron are types of civil empires; and this stone which breaks them in pieces, and then takes their place, must likewise be a civil empire; otherwise how could it occupy their place? At the same time, however, it must possess the nature and character of Divine rule, for it is said that “the God of heaven” will set it up; how could God set up a kingdom without at the same time imparting thereto the true nature and character of government? It therefore is in its nature a civil

empire, and also one that bears the true nature and character of government in itself.

The Period of time in which this empire will be established, is indicated by the words "in the days of these kings"—at the time of these kingdoms. Not before nor after, but just at the time when the Roman empire shall be dissolved into ten kingdoms, and these kingdoms still continue, this fifth empire shall and must be set up. Moreover these ten kingdoms, pictured by the toes on the feet of the image, must remain in existence after the establishment of this empire of stone, until the latter shall break them in pieces. This, then, and no other, is the time in which the great God of heaven sets up this kingdom; and so the spiritual kingdom of the Lord Jesus cannot here be meant.

The manner in which this empire is established, is shown by remarking that the stone was "cut down without hands." This cutting down or removing from one place to another was done "without hands," that is, without the wisdom, art, or labor of man. Where human action remains in the background, and the divine action, the hand of the Lord, forms the chief impulse toward great events, we may justly say that often great things are accomplished without hands.

In the words: "It shall break in pieces and consume all these kingdoms, and it shall stand forever," are asserted its *conquering power* and *long endurance*. Once—and before the earth shall be burned

with fire, and the elements melt with fervent heat—it must be decided whether Satan shall rule this earth by means of sovereignties hostile to God, or Christ shall reign thereon by means of righteous government. This is the point in dispute between the seed of the woman and the seed of the serpent. Adam was the ruler of the earth; Satan deceived him in enticing him to sin against God; thereby Adam lost not only the proper competency to rule, but also his authoritative power. Satan then took the government for himself; and inasmuch as he can rule mankind in civil matters only by means of evil men and bad civil laws, he made use of such; thus he became the ruler of the earth, and therefore is called in the Scriptures “the god of this world.” But shall it be thus forever? No, it cannot continue thus unto the end of the world; for the promised seed will also crush the serpent’s head in this respect, and the church of Christ will celebrate a glorious victory over all powers that have enslaved the consciences and suppressed the liberties of mankind. Kings and kingdoms must fall, and Christ only, the King of kings will rule this earth as king and High Priest, that is, in matters, civil and ecclesiastical, unto the end of the world.

All that is necessary for us to do, is to look about for a government which, in its origin and administration, corresponds at least to the first characteristics of the beginning. If we find such a one, we may hope that the beginning of this empire has already been made, and that, in the progress of its

development, all other characteristics will come forth to light. Now, if among the many governments of the world one is to be found, in whose origin and growth these beginning characteristics may be perceived, we must not seek it in the Old, but in the New World. Do we not, in accordance with those signs, find the beginning of this great universal empire in our American Republic? Does not the history of the origin and growth, as well as the administration of our government, furnish the requisite signs? How few of the interpreters of the prophetic writings see this great God-built edifice! Nearly all of them pass by this wondrous structure, to lose themselves in a spiritual kingdom, by which at the end of the world, and not before, an end will be put to all governments hostile to God, and which is to be represented by this stone. What an error this! Shall this world forever be under the sway of sovereignties hostile to God? Is violation of conscience never to cease? The Holy Scripture can not deceive us, and in them the victory over all hostile powers is promised to the kingdom of God. How could such a victory take place, without securing liberty of conscience? It would be impossible. Moreover, does not a government exist even now, which guarantees liberty of conscience to all? If so, why will we not see such a wonderful work? And wherefore not perceive such a divine structure in the writings of the prophets?

Whether this image finds its explanation in our Republic, will now be considered more fully.

1. As empires of a civil nature are represented by gold, silver, brass, iron and clay, so the *original* and civil nature of this empire is represented by stone. "Those metals are transformed by human intelligence, art and labor into the condition in which they serve as an image; and they represent governments that through human intelligence, art and labor became what they were—governments hostile to God, and whose aim in ruling was the display of human vices: pride, magnificence, splendor, glory, avarice, tyranny, instead of promoting the general welfare of mankind and the rights of the pious." A stone is what it is by nature, and human labor has nothing to do with its natural existence. Thereby is represented an original or divine rule. Just such a government is formed by this American Republic. Our laws are equally binding upon all. We have no arbitrary rulers, who can dispose at will of the life and liberty of their subjects; for the laws are just as binding upon our highest officers as upon the humblest citizen. This then is in full accordance with nature. Every citizen has the right to say *how* and by *whom* the country shall be governed; for the people choose their officers and rule through them; through them also they make their laws. The officers are dependent on the people, and the people in turn dependent on them, so that all have equal rights; this also is in accordance with the nature of things.

Since our government recognizes the God of

heaven as the supreme Lawgiver and Ruler, as well as the only infallible Judge of mankind, it grants liberty of conscience to all, permits all to serve Him as their conscience directs them. There can scarcely be anything more conformable to the divine rule; for the Lord alone is He who knows all the thoughts of men, and therefore He must be the infallible Judge. To secure to every one the liberty of serving his God according to the convictions of his own conscience, must be agreeable to the nature of true government. Such a liberty is not allowed by any other government of the whole present world.

True, the Supreme Being is not directly recognized as the Supreme Ruler of the world, in the constitution of the United States; but in the declaration of Independence, in the Articles of Confederation, which are older than the Constitution, and in the statutes of the several states, this has been done.

2. We now come to consider the origin of this empire, "cut out of the mountain without hands."

The mountain from which this stone was cut, is the *Divine First Mount and Prime Source of all administration* in heaven and earth. A model of this divinely ordained government was already given by its First Author, even God, through Moses, and appeared in a republican form. The kingly priesthood of the Lord Jesus, administrated typically through Moses and Aaron, was even then the principal thing; and even that typical admin-

istration served the general welfare of the people. Such is our government in form and purpose. There is nothing tyrannical in the arrangement of our laws, and the spirit of gentleness and of benevolence toward all is manifested everywhere. The Lord ruled Israel through Moses and Aaron in civil and ecclesiastical matters, and gave them civil and ecclesiastical laws.

The empire of stone cut out of the original mountain must likewise be such a one; it must correspond to this type, both in form and spirit. Christ must reign in matters civil and ecclesiastical, by his invincible law of love to God and love to the neighbor; and that government alone which possesses the spirit of love and promotes the welfare of men, can be of divine origin. Just such a government is that of the American Republic.

“Without hands.” We have already seen what is meant by working without hands. The cutting out indicates a separation, and at the same time a coming down. This separation and coming down to us was effected without hands; that is, this kingdom was born in heaven and came down to us by divine revelation, without the interference of human action. True, God works mediately and immediately, and in establishing our Republic He employed men; but in the foundation of His plan and the revelation thereof He employs no means. That was done *without hands*.

History must prove whether or not the prophetic explanation of this image is applicable to our Re-

public, before we can assent to this view. Let us hear what she has to say.

Compelled by violence done to their conscience, the pious Pilgrims left England, their homes; and in order to enjoy liberty of conscience, they sought a new home in America. In the year 1620, they reached the American shore. The spirit of God had long opened their minds to the reasonableness and the need of serving the God of heaven according to dictates of conscience; and in conformity with this divine principle they, under a republican constitution, drew up laws securing liberty of conscience in acts of religion unto all. This was the forerunner of a still greater and higher liberty in America.

At the close of the seven years' war, in 1763, the people of the colonies were faithfully devoted to England, the mother country. But oppressive measures, such as the noted "Stamp Act," the "Act of Declaration," which secured to the king the right of issuing laws binding the colonists "in all cases whatsoever," and others which were based upon the "right of taxation," produced serious discontent among the Americans. They called assemblies of the people, drew up resolutions and petitions, in which those laws were declared unreasonable and tyrannical, and sent them to the king and Parliament of England. But in doing so, they had no thought of being delivered from kingly rule; they simply wished to be disburdened from those unreasonable laws.

Notwithstanding the discontent of the American people, England would not yield; and so it came to pass that the people displayed their displeasure still more by acts of violence. The principle of taxation was most vehemently disputed; and cargoes of tea, sent from London to Boston, New York, Philadelphia, and Charleston, S. C., were sent back from New York and Philadelphia, and at Boston thrown into the water. Still, however, the colonists did not entertain the thought of breaking away from the rule of the mother country, and founding a government of their own.

In consequence of such acts the home government became still more rigorous. It was demanded that the people should pay damages for the tea which had been destroyed, and the taking in and unloading of all wares in the port of Boston was forbidden, until the colonists should be brought to obedience. Instead of being discouraged and disunited hereby, they became still more united and more audacious. They called a general Congress, in which twelve colonies were represented by delegates, to meet on the 5th of September, 1774, at Philadelphia. Even now the people had no thought of making themselves independent of England; they only opposed unjust laws. This Congress drew up a declaration of human rights, voted an address to the king, a memorial to the British people, and made an appeal to the inhabitants of the British garrison in America. Though the royal troops and the colonists now got into a bloody conflict, the

struggle on the part of the latter was carried on only against the compulsory measures of the crown, and not for the sake of independence. To have a government of their own was not yet the intention of the people. The desire thereof was to be born in their hearts *without hands*.

After several conflicts between the British troops and the colonists, caused chiefly by the siege of Boston, a second Continental Congress assembled at Philadelphia, on the 10th of May, 1775. This body ordered the levying and equipment of 20,000 men for general defence. But, though several influential men, particularly in New England, had from the beginning directed their purpose to the entire dissolution of the union with Great Britain, the great mass of the people seems to have had no wish, not even a thought of a complete separation from the mother-country, until the year 1775. In the course of this year some partial movements in favor of such a measure were begun. Toward the close of the year, smaller societies began openly to declare themselves in favor of independence, but the popular sentiment was still strongly opposed thereto.

Not until the spring of 1776, when the news came from England, that the petitions of Congress had been rejected, that the Americans had been declared rebels, and that military bands were coming to force them to submission—not until then the firm and general resolution was made, to make themselves independent of England, and to maintain their independence.

Congress at once suspended all jurisdiction of the king in the colonies, while governments proceeding directly from the people took the places of the royal officers. The Declaration of Independence was made, and on the 4th of July the votes of all the colonies were given in its favor. In this document Congress solemnly declared "*that these United Colonies are, and of a right ought to be, free and independent states.*"

Thus, on the 4th of July, 1776, a free people was born without willing it beforehand. They were forced, as it were, to become free and independent, compelled to establish, by a constitution, a form of government suitable to their now free condition.— "This is the Lord's doing, and it is marvelous before our eyes." Who fails to see that the expression "without hands" finds its explanation here? The word of the Lord is right; and all his works are done in truth. Ps. xxxiii. 4.

3. **In regard to the time** in which this empire should be established, history furnishes excellent help. In the words: "*in the days of these kings*" the period, at which this empire should begin, is stated. Christ's spiritual kingdom did certainly not begin at this time, and so that can not be the one in question. Nearly 400 years after Christ the Roman empire was divided into two parts, and many years afterwards it was dissolved into ten independent kingdoms; and at the time of these kingdoms the empire of stone must be established.— The year 1776, the birth-year of our Republic, cor-

responds well in this respect ; for then those kingdoms were in peaceful order, which was afterwards disturbed by Napoleon's alterations. After the time of his sovereignty these kingdoms soon returned to their old condition ; for they, as the toes on the feet of the image, must remain, until the stone will smite them and break in pieces the whole image.

4. **Its conquering power** is revealed in overthrowing the image by smiting upon its feet, in breaking to pieces the gold, the silver, the brass, and the iron, so that they become dust and are carried away by the wind, and nothing is left of them. This has not yet been done, but it certainly will be done ; for it must conquer all powers hostile to God, and the time of beginning this conquest is already at hand. The struggle with the slave-holding power of our country, whose aim had been the overthrow of our government, was lost for slavery, and brought a glorious triumph to liberty.

True, the slave-holding power was not a sovereignty in and for itself ; but in this very thing is to be found the evil and the blame of our civil administration, that, contrary to our free institutions and the confession that all men are created equal and have equal rights to liberty, we, in some states, could legally tolerate and cherish slavery, that malicious power of the Devil, for so long a time.— Thence it happened that we were involved in a civil war, which decided whether liberty or slavery should stand or fall. This stone, in crushing the sovereignties of evil, thus began quite naturally with

the overthrow of the satanic rule of the slave-holders. The people among whom the true form of government is established, shall and must first be delivered from every despotism of evil, ere the outward conflict can begin. This struggle was a hard one, because this lust of dominion and the power obtained thereby are of the most malicious kind.

This malignant power being conquered, we may reasonably hope that, through the active force of this stone empire, the powers of the world, and all sovereignties will be overthrown. With anxious expectation the world longs for liberty of conscience; for this very reason the influence of our government, after it has been purified and refined, will produce wonderful effects in the world, and this longing lead to actions that will achieve liberty to all nations of the world.

No general extension of the gosepl can be thought of, so long as governments remain that oppose man's liberty of conscience. These powers must first be cleared away, in order that the nations and tribes of the earth may be made accessible to the gospel that is to make them free. Some passages of scripture in proof of this truth may here suffice.

Those four universal empires of the world indicated by this image, were represented to the prophet Daniel himself, in a dream, under a vision of four beasts, (ch. vii.) Having described the fourth and last, he said: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose gar-

ment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time."

This sitting in judgment does not refer to the great judgment of the last day—better called the closing act of the world's judgment, in which all actions of all mankind will receive their final, irrevocable sentence—but to that judgment which the Lord, acting for His people, "the saints of the Most High," will pass upon the powers of the world that for many years have persecuted, oppressed, and slain them. "I beheld, and the same horn (the Papacy) made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." v. 21, 22. The little horn, or the Papacy, is to conquer and prevail against "the saints of the Most High," that is, against God's people, until the Ancient of Days will pronounce judgment for His people upon this power that persecutes

Christ. These plain passages can not well be comprehended otherwise.

In verse 25, the period of time is fixed during which God's people may be persecuted, destroyed, and oppressed. "And they (God's people) shall be given into his hand until a time and times and the dividing of time; but (then) the judgment shall sit." A time and times and the dividing of time, forty and two months, a thousand two hundred and three-score days, three years and a half—probably mean one and the same period, which perhaps consists of 1260 years, and here as well as in the thirteenth chapter of the Revelation refers to the God-hating power of Rome. The beginning of this period, according to the view of many writers, was in the year of Christ 606 or 607, when the emperor of the East conferred upon the bishop of Rome the title "Father of all Christendom." Before that the latter had been only the father or Papa of the Christians in the Western empire; but from that time the emperor officially declared and recognized him a Papa, that is, Pope of the entire Christianity.—This was the time in which "the saints of the Most High," the Christians were delivered into his hands; for by this title he was not only declared the father of all Christians, but he also took it for himself with the presumptuous assertion that he really was such, and in consequence he is to this day called "the holy Father." Now, if to 606 or 607 we add those 1260 years, we obtain 1866 and 1867, in which years the time of this power that persecuted

Christ may have expired. In those years Russia, Prussia, and the United States recalled their ministers from Rome, and refused any longer to recognize the Pope as the head of a civil government; and in 1871 the king of Italy took possession of Rome and the Papal states, and the Papal rule ceased forever.

In verse 26, 27 it is said: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This passage unequivocally declares that the reigning power of the earth shall be taken out of the hands of God's enemies, and be given into the hands of His people.

How long this judgment will continue, nobody knows; and the exact time at which all these kingdoms will cease to be, is likewise unknown. This sitting in judgment signifies the same as that indicated by the binding of Satan, in Rev. xx, and comprises "the general deliverance of the world from despotic power." After this deliverance the millennium will dawn over all the nations of the earth, with the full blessing of the gospel. Our form of government is preparing the way for the millennium, for a universal and free government for all the world; therefore it already contains the active force which will banish every other form, and ex-

tend over all the earth. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalms ii. 8, 9.

According to many passages of the Scriptures nothing else may be expected, than that these governments will end in war and bloodshed, as also has been and still is proved by our own Civil War, the war between France and Germany, that in Spain, and others. There, for example, we have "the great wine-press of the wrath of God." Rev. xiv. 19, "the battle of Armageddon," ch. xvi. 14–16, "the supper of the great God" for the birds of heaven, ch. xix. 17, and other illustrations. Revolutions of states and empires, insurrection and war are indicated in ch. xvi. 18 by lightnings, thunders, and earthquakes. This earthquake or transformation of states will be great, "such as was not since men were upon the earth." This general overthrow of all God-hating governments seems to be close at hand, and the near future apparently is pregnant with events from which wonderful events may be expected. In the year 1848 and 1849 the forerunners of those great events appeared, and even they caused all the thrones of Europe to totter. What will come to pass, when the *main body* makes its appearance?

5. The prophecy requires a universal empire; for it is said: "The kingdom shall not be left to

other people." The composition of our government also corresponds to this prophetic saying, for many states are united under one Constitution, and if the whole world were divided into states, they could all be united under it. Different systems of government form different nations, but a government of the people" forms *one people* out of many. The proof of this in our country is known and evident unto all; therefore "the kingdom shall not be left to other people, and shall stand forever."—The word "*forever*" here means the longest period; that is, as long as the earth shall be ruled by mankind.

"Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously." Psalms xcvi. 10.

O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. But the Lord shall endure forever; He hath prepared His throne for judgment. And he shall judge the world in righteousness, He shall minister judgment to the people in righteousness. Psa. ix. 6–8.

"He (Christ) shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Dan. vii. 18.

SECTION IV.

TWO WITNESSES, TWO OLIVE TREES, TWO AN-
OINTED ONES, TWO PROPHETS.

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.”—Revelation xi. 3–9.

I. WHAT IS REPRESENTED BY THESE TWO WITNESSES?

This question is of the greatest moment in regard to this subject, for we have to deal here with figurative language.

The Bible explains itself especially in regard to figurative expressions and prophetic utterances.—The key to this prophecy may be found in the fourth chapter of Zechariah. There the prophet saw, in a vision, a candlestick all of gold, with seven lamps, similar to that in the tabernacle ; and on each side of the candlestick stood an olive-tree. To the question of the prophet: “What are these, my lord?” the angel, whom he saw before him, said: “This is the word of the Lord unto Zerubbabel.” v. 6. The prophet further asked: “What are these two olive-trees and these two olive-branches?” to which the angel answered: “These are the two anointed ones, that stand by the Lord of the whole earth.” v. 14.

Here Zerubbabel, the prince, and Joshua, the high priest, are associated with the word of the Lord, called two olive-trees, two olive-branches and two anointed ones standing “by the Lord of the whole earth.” In Rev. xi. 3, 4, these two witnesses are called two olive-trees, and two candlesticks, “standing before the God of the earth.” Here they are also called two prophets, (v. 10), because the prophetic office was combined with that of the high priest. They are branches and anointed ones, (“olive-children”) because they had to appear rejuvenated in the economy.

These two witnesses can therefore be nothing else than the royal priesthood of Christ on earth. They represent His kingly and high-priestly, that is, His civil and ecclesiastical rule, by means of men, over

mankind on earth. This Messianic government was instituted typically in the Old Testament economy, and preceded the New Testament rule of the Lord Jesus, both in matters, civil and ecclesiastical, under the form of various personages, as follows :

1. In Melchisedec, who was both king of Salem and the priest of the most high God. Gen. xiv. 18. Melchisedec administered both the royal and the sacerdotal office; he was a civil and ecclesiastical ruler, and thus a type of Christ of whom it is said: "Thou art a priest forever after the order of Melchisedec." Ps. cx. 4.

2. In Moses and Aaron. Moses administered the civil, Aaron the church government. Exodus iv. 14-27.

3. Joshua and Eleazar. Joshua was prince and captain of the host, Eleazar high-priest. Numbers xxvii. 18-21.

4. In Zerubbabel and Joshua. Zerubbabel was "governor of Judah," and Joshua the high priest. Haggai ii. 2. Figuratively, they were "two olive-trees," as already mentioned in Zech. iv.

Christ was King of kings and High Priest forever after the order of Melchisedec. Heb. vii. 21. He is a civil as well as spiritual ruler. As in the Old Testament He had this double office administered typically by men, so He has it administered by men in the New, both in civil and spiritual matters. "Ye shall be unto me a kingdom of priests, and a holy nation." Ex. xix. 6.

The history of the two witnesses in chapter

eleventh of the Revelation, is a unity in and for itself, and not related to what precedes and follows in this book in such a way that the one would not be intelligible without the other. Its contents must therefore be considered as something extraordinary.

If we assume that these two witnesses represent a divinely-ordained government, administered according to the laws of the royal priesthood of the Lord Jesus, the devouring fire which proceedeth out of their mouth, their power to shut heaven, to turn waters into blood, and "to smite the earth with all plagues, as often as they will," v. 5, 6, are made applicable, which cannot be done upon any other supposition.

Even as the Israelitish nation under Moses was "a kingdom of priests," (Ex. xix. 6,) so the church of Christ, gathered out of all nations of the earth, is "a kingdom of priests," destined to rule the whole world under Christ as High Priest and King.

But where do we find such a two-fold administration, such a double government? My answer previously given was: "In the American Republic." Here is civil freedom and protection for every honest occupation, liberty of conscience and protection in religious matters, such as are to be found nowhere else in all the world. The civil government takes the religious element under its protection, but leaves to it the administration of its own affairs according to the convictions of conscience. Hence our Republic, caring for the welfare of all, is but one government, but in protecting both

civil and religious rights it is two-fold—"a kingdom of priests," "two witnesses." The latter also are "the two olive-trees and the two candlesticks standing before the God of the earth." Satan is called "the God of the earth, "because he rules the world by means of rulers and sovereignties hostile to God, whose power he employs against Christianity. As prophesying or proclaiming their right to rule, they are two prophets, although their proclamation was made in garments of mourning. As olive-trees and candlesticks they are givers of powers and nourishment, spreading light, information and knowledge in the world, in regard both to civil and spiritual matters. Especially in this relation do they stand before the God of the earth.

II. THE DURATION OF THEIR PROPHECY.

Their prophesying in sackcloth and mourning lasted 1260 days or years. Sackcloth or robes of mourning are a symbol of oppression and suffering. Up to the time of the American Republic, the church had never enjoyed liberty of conscience, nor ever had the privilege of arranging and performing her worship according to the word of God, the guidance of the Holy Spirit, and her own internal convictions. Even under so-called Christian governments no perfect liberty of conscience was ever secured; and even under the administration of the American Republic robes of mourning had to be worn: for the power of slavery would not allow a deliverance from all bonds to be preached to its captives, and to announce unto them that every

such institution is opposed to the kingdom of Christ. Thus these two witnesses proclaimed their right of ruling by divine order for 1200 years, amid persecutions, oppression and sufferings, under Papal and monarchial power, as well as under the slave-holding power in the United States of America.

III. THEIR CONTEST WITH THE BEAST OF THE PIT.

Before the year 1776 and the founding of our Republic these witnesses had never adopted any form of civil government or statutes by means of which they could appear in civil life; but then they adopted one, one entirely different from every other, as shown by the words of the Declaration of Independence—"the separate and equal station to which the laws of nature and of nature's God entitle them;" and further: "All men are created equal, and are endowed by their Creator with certain unalienable rights; among these are life, liberty, and the pursuit of happiness."

In the form and life of this government the beast of the bottomless pit (not that of the sea) began to make war against them. The pit is the abode of Satan; and the beast ascending thence is a Satanic rule, which shows its true color in the institution of slavery. It is the slave-holding power that attacks these two witnesses in their civil dress and government; and just at the beginning of this war the two witnesses laid aside their sackcloth and mourning.

The beginning of this war is to be "when they

shall have finished their testimony." Their prophesying in sackcloth was during the period in which the Christians were persecuted, which lasted 1260 years, and ended about the same time when the contest with the beast of the pit began. The battle of Bull Run, July 21, 1861, was the opening of the struggle; and it was on the same day that the witnesses were declared dead by the beast. It is said: v. 7: "The beast shall overcome them, and kill them." After that battle it was said among the Rebels and by all the monarchies of Europe, Russia excepted: "The government of the United States is at an end;" "it has ceased to exist;" "there is an end to the Republic of America," etc. To kill here signifies to suspend, abolish, and render inactive the executive force of civil law. This was done; our government could no longer enforce its laws in the Southern States, as it is said: "Their dead bodies (statute) shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Egypt typifies slavery; Sodom fornication and adultery. Both, under the form of a city, represent all ruling institutions that are adapted to suppress civil and religious freedom and to establish a false worship, with spiritual fornication and adultery. In the Southern States, in the monarchical sovereignties and the Papal economy, the whole thing was and is to be found.

Upon the street, the public market or place of trade of the spiritual city of fornication, where

Roman Catholicism and despotic selfishness chain the conscience of men and suppress their rights, whereslavery, the trade in human flesh is carried on—there, and there only, the bodies of these witnesses, their laws of human rights, were declared dead.

“Three days and a half.” This means three and a half years. If we add three and a half years to July 21, 1861, we reach January 21, 1865. This is the period during which the inhabitants of this city should see these bodies, these statutes, dead or out of force. But “they shall not suffer them to be put in graves;” they could not be done away entirely; some of the people and kindreds outside of the city saw them, and did “not suffer them to be put in graves.” The Confederacy of slavery could not be recognized as a ruling power; the free government was not to be abolished or buried.

IV. THEIR BEING DEAD AND THEIR RESURRECTION.

While they were dead, was fulfilled what is said in verse 10: “And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another.” The dwellers on earth are those who reign with the “God of the earth”—with Satan and Anti-Christ. There was unbounded joy and merriment in all the slave states. Guns were fired, bells were rung, feasts of joy of every sort were held, presents were transmitted from one state to another. England even sent some valuable cannon to the state of South Carolina as a gift of joy for the decisive victory, as they called it, of July 21, 1861, over the only free and best government

of the world. Aye, England, whose vessels cruised on the ocean to exterminate slavery, "cried after them as after a thief," (Job xxx. 5), because the power of slavery had gained a victory over the power of liberty and human rights.

But "*after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.*" From July 21, 1861, up to January 21, 1865, are three years and a half, which is the period of their being dead. Right *after* this time "the Spirit of life from God entered them." Preparing the way for this new animation by the Spirit, Gen. Sherman toward the end of 1864 began his victorious march through Georgia and South Carolina.—Savannah fell, December 21, 1864; but the successive victories which brought death and destruction to the Confederacy of slavery, and life and spirit to the government of liberty, were gained after January 21, 1865.

Proposals of peace were made by the Rebels and discussed from February 1 to 3, 1865. Charleston, S. C., fell, February 17; Fort Anderson was taken, February 22; Columbia, S. C., was burned, Feb. 24; Gen. Sheridan destroyed the force of Gen. Early, March 3 to 13; Richmond and Petersburg fell, April 3; Gen Lee surrendered to Gen. Grant, April 9; Mobile, Ala., fell, April 12; Gen. Johnson and more than a hundred other generals surrendered to Gen. Sherman, April 26. May 6, Generals Canby and Taylor surrendered; on the

10th, Jefferson Davis was captured; on the 13th, the last battle for the slave-god was fought by Gen. Slaughter in Texas; on the 26th, Gen. Smith surrendered. This was the end of the war with the beast of the pit in the form of a confederacy of slavery; and what was death to this, was life and power to liberty.

It remains to be remarked that on the 31st of January, 1865, the Congress of the United States adopted an amendment to the Constitution, which excludes slavery forever.

In this manner it was said to the two witnesses: "Come up hither; and they ascended up to heaven in a cloud." Heaven signifies an exalted position; and the ascent being made in a cloud signifies that it was partly veiled from the eyes of men. Thus the government of liberty and human rights was not only preserved, but raised unto a higher station in the esteem of all the nations of the earth.

"Kingdoms and thrones to God belong ;
Crown him, ye nations, in your song ;
His wondrous names and powers rehearse ;
His honors shall enrich your verse.

"He shakes the heavens with loud alarms ;
How terrible is God in arms !
In Israel are his mercies known ;
Israel is his peculiar throne.

"He breaks the captives' heavy chain,
And prisoners see the light again ;
But rebels, who dispute this will,
Shall dwell in chains and darkness still,

"Proclaim him King, pronounce him blessed ;
He's your defense, your joy, your rest ;
When terrors rise, and nations faint,
God is the strength of every saint."

CHAPTER THIRD.

†
SECTION I.

DANIEL'S NIGHT-VISION OF THE LITTLE HORN GROWING OUT OF THE ROMAN EMPIRE.

Daniel spake and said: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another," etc. Dan. vii. 2-8.

These four great beasts are of the same empires that have been described in the dream of Nebuchadnezzar. The last is the Roman divided into ten parts, represented by ten horns.

The prophet saw this vision in the first year of Belshazzar, at night. His attention was particularly directed to the fourth beast, and the little horn which came up among the ten others, before which "three of the first horns were plucked up by the roots," in which were "eyes like the eyes of a man, and a mouth speaking great things," v. 8. This little horn is a ruling power, which must necessarily come forth from the Roman empire, at the time when the latter was already divided into ten parts or kingdoms, and before which three of these kings were plucked up. It can be no other power than the hierarchy of the Romish church for there is

nothing in History that corresponds to the prophecies, except said hierarchy. The characteristic trait of this little horn and its long continuance can not be anything else than "that spirit of Anti-Christ," "the prince of darkness," "the god of this world"—as he has manifested himself at different times in different sovereignties, and especially in the priestly rule of the Romish church.

It had "eyes like the eyes of man." The papal priests are looking around in every direction and through everything, in order to form their secret plans, and to carry them out. They know how to manage things, so that all their schemes and counsels present a fair and Christian outside, under which they hide their greed and selfishness, so that even the most abominable outrages and murders have been, and still are committed under pretense of righteousness and holiness. The Roman hierarchy does not, and never did want eyes to look around and through purposes of evil; but at the present time it is wanting in power.

"A mouth speaking great things," Big-mouthed, surely, is the Roman Catholicism. It has a mouth big enough to praise itself holy, and at the same time indulge in all the vices of the earth; and at the time of its power the lion-like roaring of the papal bulls caused fear and terror in many lands, even among kings and princes. Big-mouthed is this church in judging and condemning all other Christian denominations, as well as in the selfish presumption of being the only saving and divinely-

established institute of salvation on earth. She was blasphemously boastful in the year 1870, when she declared an old sinner at Rome not only holy as before, but even infallible.

This same horn is to make war with the saints, and prevail against them and destroy them; and they shall be given into its hand "until a time and times and the dividing of time," until God will pass judgment upon it for the saints of the Most High. verses 21—26. All this has been done by this hierarchy. Its Pope was declared the father of all the faithful, consequently they are all given into his hands, being compelled by force of arms to accept what he taught, and in case of refusal to die the death. "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." verses 21, 22. This sitting in judgment is not the last judgment of all nations and men, but a judgment upon the hierarchy of Rome, represented by the little horn, for the millions of Christians it has slain in those 1260 years—the time of its dominion over the Christians. God is passing His sentence upon it—demands an account of it, and exterminating it from the earth. The Pope is powerless already; he may burn neither Christians nor Bibles, neither in Rome nor elsewhere.

This little horn, in the beginning and continuance of its growth, is to pluck up three horns or kings

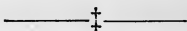
empire ended, and Odoacer, leader of the Herulians, also called in German "Heerkönig" (king of the army), took the government, without, however, possessing Rome as his capital. The chief bishop of Rome exercised great authority in the city and the whole empire, not only in church-matters, but in civil matters also. Odoacer therefore was in the way of the Pope's growing thirst of power. He was driven out by Theodoric, king of the Ostrogoths, in the year 491. This Ostrogoth king was in the way, too, and in 568 had to make room for Alboin, king of the Longobards*. The latter also hindered the growth of the little horn, and at the Pope's special instigation, was defeated by Charlemagne, of France. This monarch conquered his kingdom in 774, and for this act was crowned as Roman emperor by Pope Leo III. Earlier than that, in 756, Pepin, king of the Franks, had presented to Pope Stephen III. the exarchate of Italy.

Thus three kings were plucked up by the growing of this little horn; the prophecy was fulfilled, and a secular hierarchy established in their stead, to rule not only in ecclesiastical matters, but in civil affairs also.

In the vision of the ram and the he-goat, which Daniel saw in the third year of Belshazzar, (ch. viii), a little horn is again spoken of; but whether these two horns signify one and the same ruling power, is very doubtful. It is certain that this of chapter seventh can only be the Roman. The particulars

*Or Lombards, meaning men with long beards.

of this horn will follow in the second and fifth sections of this chapter, while that of chapter eighth will be explained in the fourth section.



SECTION II.

THE BEAST WITH SEVEN HEADS AND TEN HORNS.

A MONSTER BORN OUT OF THE SEA.

See from the wave, in horrid guise,
A seven-headed beast arise !
'Tis Satan's direful progeny,
Writ o'er with names of blasphemy ;
With leopard's spots, and bear-like claws,
And all-devouring lion's jaws.
Ten crowned horns he raises high
The God of heaven to defy ;
The dragon's seat he shall possess,
Who's like this monster, can you guess ?
Aye, 'tis the Pope—"His Holiness."

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast : and they worshiped the beast, saying, Who is like unto the beast ? Who is able to make war with him ? And there was given unto him a mouth speaking

great things and blasphemies ; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome ; and power was given him over all kindreds, and tongues, and nations." Rev. xiii. 1-7.

The above words form the basis of our intended fuller contemplation, and accordingly we will take up the following six points for a closer examination : First, we will consider *what is represented by this beast* ; second, his *rising* ; third, his *shape* ; fourth, his *seat or habitation* ; fifth, his *work* ; sixth, his *ruin*.

I. WHAT IS REPRESENTED BY THIS BEAST.

Our first task, then, is to show what this beast is. And in order to obtain a just conception in regard to this matter, we must first consider two things.

In the first place we must accept the fact, that man was originally—in the beginning—designed and qualified by his Creator to cultivate and keep the garden of Eden, and in the progress of the race to rule the whole earth, (Gen. i. 28, and ii. 15) ; that the earth before the creation of man was the habitation of the angels who sinned, and through whose fall it became "waste and void," and covered with darkness ; but that the earth through the six days' creation entered a renewed state, and that man as the new inhabitant and ruler thereof took the place which the angels had held, and for which they had been disqualified by this fall. The evil, revolting

lust of dominion remained in Satan and his angels, but not the qualification for ruling. Now, as the evil spirits were ejected by the Lord as incompetent to rule, the malicious ambition of Satan rose to such a height that from the very beginning he did all that was possible to cause man to fall, and obtain dominion over him. In this he partly succeeded. Man, enticed to sin by the temptations of Satan, fell, became a rebel against God, and thus likewise got into a state of incompetence to rule the earth, and guard it against the might of Satan. But the latter, though his object was partly obtained, soon found that the Almighty, in the following promise, had opposed to his God-hating power a Divine sovereignty which was again to appear through man: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. For those who believe in Christ, the woman's seed, are delivered from the power of Satan, and anew made competent to hold the divine government of the earth. For the sake of man's happiness and welfare the Lord will rule the earth through good men; Satan wants to rule it through bad men, men like himself, in order to bring the whole race to misery and destruction. Just here lies the cause of the great battle of Christ's church on earth. The great question now is: Shall Christ or Satan retain the field?

In the second place we must know that in the pictorial language of the Bible, beasts signify em-

pires, kingdoms and forms of government. Take for example, the passage in Dan. vii. 4-7, where, as already explained, the Babylonian empire is represented by a lion with eagle's wings; the Medo-Persian by a bear with three great teeth, which devoured much flesh; the Graeco-Macedonian by a leopard with four wings and four heads; and the Latin-Roman by the fourth beast, dreadful and terrible, with iron teeth and ten horns. These four beasts likewise arose from the sea; they were powers hostile to God, persecuting the Israelites, the only people that acknowledged and revered the true God.

The seven-headed beast here spoken of was and is an element of civil government, by which Satan's rebellious lust of power was and still is publicly manifested in opposition to all good things, human and divine. From the time of the calling of Abraham, when God chose for Himself a people on earth, this Satanic power, revolting, through his servants on earth, against the ecclesiastical and civil rule of the most high God, appeared under seven different forms of government. It was concentrated, first, in the Egyptian sovereignty; secondly, in the Assyrian; thirdly, in the Chaldeo-Babylonian; fourthly, in the Medo-Persian; fifthly, in the Graeco-Macedonian; sixthly, in the Latin-Roman; and seventhly, in the Latin papal hierarchy, or the priestly rule of Catholic Rome.

This is the last head of this seven-headed brood of Satan. Now, since the power of the whole beast is concentrated in this seventh head, and in that

only life still exists, this head with ten horns is justly called the beast himself. The latter is known still better by his name and the number thereof, which, as may be seen in verse 18, is "six hundred three-score and six." This is a literal number, by which the beast's name is pronounced, and whose letters, when used as numbers and added together produce 666. The Hebrew, Greek, and Latin letters not only serve to express words and names, but they are numbers also, used with us to this day. Nothing then is wanting to impress upon the beast of the sea his last seal, but to find that name whose numerical power amounts to 666. How did the church-fathers understand this number of his name? St. Irenæus, a disciple of Polycarp, who was a disciple of St. John himself, maintains that the name in question is *Lateinos*, the letters of which, according to the Greek notation, amount to 666; viz.: *l* 30, *a* 1, *t* 300, *e* 5, *i* 10, *n* 50, *o* 70, *s* 200. This is certainly the most probable solution of this mystery, because St. Irenæus, a church-father of high character, lived so near the source that he could quite easily learn the meaning of that name, through his teacher, from the mouth of St. John himself (Lyon). This word *Lateinos* indicates the name, the Latin empire and church, and the number of his name, which is 666. Remarkable in addition to this is the fact, that the holy church of St. Peter at Rome which serves as the headquarters of the papal chair of St. Peter is exactly 666 feet long.

Another fact is to be noticed in connection with this number of his name. Over the door of the papal palace in Rome is placed the inscription:—*Vicarius Filii Dei*, i. e., *Vicegerent of the Son of God*. This name the Pope gave to himself.—If we add its numerical power, we obtain the very same number, 666.

O mystery of wickedness! what human mind can fathom thee?

Or who in fitting words describe this papal monster of the sea?

Could ever human pride presume to utter this blaspheming boast;

That God appointed him on earth vicegerent of the Holy Ghost?

II. THE RISING OF THE BEAST FROM THE SEA.

The sand, and the waters of the sea, denote a countless multitude. Thus an angel explains it to John, by saying: “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Rev. xvii. 15. This beast has slowly risen out of different peoples, languages, and nations. His first head appeared in *Egypt*, his second in *Assyria*, his third in *Babylonia*, his fourth in *Persia*, his fifth in *Macedonia*, his sixth in *Rome*, his seventh in *Rome* also, through the hierarchy of Roman Catholicism.

All these God-hating empires as they successively arose and exerted their hostile power, combined to form this beast; but as this power in its seven-fold division is concentrated and completed in the seventh head, this seventh, last, and ten-horned

head is the beast himself in his perfection, and therefore its rising is specially noticed.

The rising of the papal hierarchy took place at the time of the migration of nations and the variable governments of Rome, between the years 375 and 756, in which the "exarchate of Ravenna," in Italy, was presented to Pope Stephen III. by Pepin, king of France.

1. The proper beginning of the great migration of nations was made by the Huns, a wild, warlike, rapacious people who in the year 375 left their camp in Asia, and, pushing westward, lighted upon the Alani. These were unable to withstand the shock of the Huns, and joined the victors. Now the joint expedition crossed the Don, the old boundary-line of Europe. Next they fell in with the Goths, who were divided by the river Dnieper into Eastern and Western Goths (Ostrogoths and Visigoths).—These, too, were unable to resist the extraordinary momentum, and those of them that were not killed, also joined the conquerors. Thus re-enforced, the latter defeated the Roman emperor in 378, and amid terrible devastations approached close to the walls of Constantinople. However, the newly-elected emperor Theodosius made peace with this dreadful enemy, and they turned back. This emperor divided the Roman empire into two parts: the East and the West, or Orient and Occident.—The division was made in the year 395. Rome was the capital of the Western, and Constantinople that of the Eastern or Greek (Byzantine) empire.

2. The next devastating expedition was headed by Alaric, king of the Visigoths, in 403. Like a desolating tempest he rushed through Greece into Italy, but was defeated by the Roman army and driven out. His second expedition, in the year 409, brought him before the gates of Rome. Rome trembled; but 5,000 pounds of gold and 30,000 pounds of silver pacified the hero; and he withdrew. His next expedition, however, brought him by storm into the city itself, and he gave it to be plundered by the Goths. This happened on the fourth day of August, 410.

3. As the troops of the East and the West were drawn out of all provinces to the capitals, to defend these, one horde after another invaded the former, so that Spain, Gaul (France) and Britain were torn away from the Western empire and formed into new kingdoms.

4. The Huns, who had set these nations in motion, lived between the Volga and the Danube until the year 444. At that period Attila, their king, united their different tribes into one. He was called "the Scourge of God." Under his leadership the Huns, in the year 450, again broke forth from their camp, this time in Hungary, with a force of 600,000 men. Their impetus was powerful, and their expedition into Gaul, now France, attended with terror and destruction. The Romans, Western Goths, and other tribes united themselves to oppose this dreadful army of the Huns. The armies

met on the wide Catalaunian fields, at the present Chalons in France, where the greatest battle of nations ever fought in Europe took place. Sixty thousand corpses covered the field after the battle.—Attila was defeated for the first time. This happened in 451. The next year already he again marched with his incomparable Huns through Italy towards Rome ; but prayers and presents induced him to turn back, and he died in 453.

5. Odoacer, leader of the Herulians under Attila, also called in German “Heerkönig” (king of the army), knew how to persuade Romulus Augustulus, the last Roman emperor, to abdicate, and reigned fifteen years, beginning in 476. *From that time Rome no longer had an emperor.* Let the reader take note of this.

6. In the year 491 Theodoric, king of the Ostrogoths, destroyed the kingdom of Odoacer, and then founded that of the Ostrogoths, which continued 77 years.

7. In the year 568 Alboin, king of the Longobards, put an end to the Byzantine lieutenancy, the “*Exarchate of Ravenna*,” in Italy, and founded at Rome the kingdom of the Longobards, which continued 206 years, or to the year 774*

These three kings are the three horns plucked up before the little horn, as shown in the seventh chapter of Daniel.

8. In the year 752 Pepin, king of the Franks,

*Anderson's General, or Weber's Outlines of Universal History.

took Ravenna, and in 756 presented it to Pope Stephen III. That was the beginning of the Papal States.

Out of this sea of nations, this disordered and confused mass of peoples, John saw this beast, the hierarchy of the Roman Catholic church, together with the ten kingdoms that are animated by his spirit, rise slowly and in defiance of every power. So much concerning the sea. Next:—

The Rising Spiritual and Civil Power. 1. In the last quarter of the second century a book appeared among the adherents of Clement the Third, bishop of Rome from the year 75 to 81, maintaining that *Peter*, without Paul, had been the founder of the congregation at Rome, and that Clement had received the bishopric out of his hands. Thus this idea was recognized in the third century as correct: that the bishops of Rome possessed the chair of St. Peter.

2. In the dispute concerning the Lord's supper and the passover, when in regard to time and practice Christianity was divided by three opinions, the first general Council at Nice, in the year 325, decided in favor of the Roman bishops, and declared all other opinions to be heretical.

3. In the fourth century great privileges and power were given to the bishops by Constantine, especially to those in the capitals of the different provinces. To them was entrusted the administration of all church-property, and in disputes of doctrine, they, when assembled, were made the sole

judges. They were called *metropolitans* and *ex-archi*; finally all bishops that had their residence in the capitals of the different provinces were called patriarchs. There were five of these, who resided respectively at Jerusalem, Constantinople, Rome, Antioch, and Alexandria. They were the chiefs of all the bishops of the church, while each for himself stood at the head of those in his own diocese. Without their consent no ecumenical, that is, general council, could be held.

4. At the Council of Sardica, in Illyria, in the year 343, it was resolved that to the bishop of Rome, as to a trustworthy representative of the true faith, belonged the right of receiving appeals from bishops already sentenced, and of appointing new judges for a final decision, as he thought proper.

Notwithstanding the efforts of the Byzantine emperor to secure to the bishop of Constantinople a rank equal to that of the bishop of Rome, the second general Council held at Constantinople in the year 381, awarded to the former, the bishop of New Rome, only the *first rank below* that of the bishop of ancient Rome.

5. The patriarchs were the spiritual providers of the entire Roman empire. Before, as well as after the division of the latter, they were guardians over emperors, governors, and high civil officers. From this elevated station and spiritual authority arose their civil power. As administrators of the immense wealth of the church they enjoyed a high degree of respect, in regard both to spiritual and

civil affairs; the influence they exerted upon politics and matters of state was so powerful, that even emperors had to sue for their favor. The patriarch of Rome, being the only one in the Western empire, had a considerable advantage in this respect. By his title he was equal to the others; this he refused, and never accepted for himself; but in order to have preference in everything, in dignity and name, he called himself "Papa," the Pope.

6. In the year 445 the bishop of Rome, as such, was made the spiritual head of the entire West by an imperial decree; and in 606 the long-chosen title of "*Papa*,"—Pope—was awarded to bishop Boniface III. by the emperor Phocas, and the bishop declared *head of the whole Christian church*. *Papa*—Pope is his name. This was the beginning of the time, when, according to the prophecies of Daniel, the "saints of the Most High" were given into the hands of the beast, "until a time and times and the dividing of time," Dan. vii. 25. This was his spiritual completion.

7. In the year 756 Pepin, king of the Franks, presented the exarchate of Ravenna, in Italy, to Pope Stephen III., thereby making him a civil ruler. This was a civil completion, 149 years later.

From the above may be seen how the beast slowly arose from the sea of nations, gradually gaining its ecclesiastical and civil power. Now as it stands before us, we will view its shape, constantly bearing in mind that we have to do with the priestly rule of Roman Catholicism.

III. THE SHAPE OF THE BEAST.

That he is a fearful monster, is self-evident. The composition of the most dreadful beast of prey makes his external shape terrific, and renders it easy to guess his internal disposition.

1. He had **seven heads** and **ten horns**. In chapter seventeenth an angel explains what is prefigured by the beast, and his seven heads and ten horns, as follows: "The seven heads are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Verse 9-12.

The seven heads, according to this, "are seven mountains on which the woman sitteth." The unclean and lascivious woman, the Romish church of unbelief and superstition, sits in Rome. The latter stands on seven hills, for, as all the world knows, it is "the Seven-hilled City."

But these heads also are "seven kings"—kingdoms, empires, sovereignties. Five were already fallen at the time of St. John: the Egyptian, Assyrian, Chaldeo-Babylonian, Medo-Persian, and Græco-Macedonian. "One is"—the sixth, the pagan empire of Rome. This sixth head is the one that received the deadly wound. This wound was

struck by Constantine, who, in the year 324, elevated Christianity to be the state religion, and in 330 forbade the heathen worship. That was a deadly wound for the state power of Rome that had persecuted the Christians. This is the beast that was, and is not, and yet is: "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit." Verse 8. "It was"—in the sixth head, in the pagan empire; "it is not"—no longer in that, because that power was abolished and thus the sixth head received its deadly wound. As this God-hating power could not retain the civil government, it was for a time put out of existence; therefore the beast with the deadly wound returned to the pit, his own home, the dwelling of Satan. But "he shall ascend out of the bottomless pit," and re-appear, in full civil power, in the priestly rule of Roman Catholicism. And he shall 'go into perdition;' that is, this civil power shall as such be doomed and abolished by mankind.

The hierarchy of Catholic Rome is the beast out of the pit, and the seventh head of the beast. In one respect it is also the eighth, and is "of the seven;" for "five are fallen, and one is"—the sixth—"and the other"—the seventh—"is not yet come; and when he cometh, he must continue a short space." Verse 10, 11.

N. B.—In the year of Christ 395 the Roman empire was divided into two parts—the Western and the Eastern. In 476 an end was put to the Western empire by Odoacer, the German "Heer-

könig." He reigned at Rome as king of Italy for fifteen years—"a short space." Since Rome is designated as the seat of the seventh God-hating sovereignty, the angel directs our attention to the fact that this seventh, which is to ascend thither from the bottomless pit as the seventh head of the beast, is not exactly the first after the sixth or imperial power; he says: "He is the eighth, and is of the seven." But it is the seventh also; for "his deadly wound was healed." The Christ-persecuting sovereignty of Rome was restored through the popes and priests of the Romish church, something that was never done before Constantine destroyed this malignant civil power.

True, Rome was ruled many years by the Goths as well as by the Longobards, after Odoacer; but these rather were foreign rulers, as they never made Rome their seat of government.

2. The **ten horns** of the beast. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet." These ten kingdoms, though formerly their names and boundaries were different, and they have undergone many other alterations, are at present about as follows: Portugal, Spain, France, England, Prussia, Austria, Germany, Sardinia, Sicily, and the Papal States. The crowns of these ten heads show that these countries are ruled by kings or crowned heads.

3. His **body** is like unto a leopard, his **feet** as the feet of a bear, his **mouth** as the mouth of a lion.

The spotted body of a leopard denotes the variegated composition of rude and rapacious tribes and nations, which produced this beast. The pied and many-colored doctrinal system of the Romish church, the result of a mingling of Jewish, Pagan and Christian notions, with presumptuous phantasies of men, may also be represented thereby; for the church of Rome is embellished to such a degree with all sorts of wild and strange ideas, that oppose the true nature of Christianity, that it is easy to perceive therein the "mystery of wickedness," that is, the mystery of the tiger. There are—rosaries, auricular confession, sacrifice of the mass, holy water, the burning of tapers and incense, cleansing by purgatory, worship of the saints, absolution and remission of sin offered by the priests in Christ's stead; also seven sacraments, five of which are false,—penitence, marriage, confirmation, the ordaining of priests, and extreme unction. Marriage is recognized by this church as a sacrament, but, as it seems, not for their priests, to prove that they are a priesthood without a sacrament.

His *feet* like the feet of a bear denote his progress on sea and land, on trees and in caverns. Papacy finds its way to the high and the low, to heathen and civilized nations. Its bear's feet also serve as instruments to catch and crush its foes. Every part of the image is admirably realized in the Roman papacy.

Its lion's mouth is a fearful instrument of tearing and devouring. The lion is the king of beasts

of prey, and so is this beast. It is estimated that sixty-eight millions of innocent persons have already been trod down and crushed by its bear's feet, and devoured by its lion's jaws. The lion's roar inspires all creatures with terror; so did the anathemas of the popes: they made kings and emperors tremble. The lion-like roaring of the papal bulls terrified all the land.

4. **Names of blasphemy** he bears upon his heads. These are such names as he arrogates to himself, and by which he makes himself equal to God, thus blaspheming His holy name; such as *Viceregent of Christ, Father of the Church, His Holiness, Infallibility*. Names like these, which belong to the Most High alone, stand written upon his heads, and they are the names of blasphemy against the God of heaven.

Thus we have seen this monster that has arisen from the sea of nations, in his own proper shape; we will proceed to view his seat and habitation.

IV. THE BEAST'S SEAT, HABITATION, AND POWER.

“And the dragon gave him his power, and his seat, and great authority,” (ver. 3). The red dragon described in chapter twelfth was the satanic, Christ-persecuting power of pagan Rome, during the first three centuries of Christianity; consequently Rome was the dragon's throne, seat, habitation, and home. This seat, together with the dragon's authority, was given to the beast, which now appears under the semblance of Christianity, in the Roman papacy.

O Rome, thou second Babylon !

“Mother of harlots and abominations of the earth !”

“Habitation of devils !”

Is there anything worse to be made of thee ?

“The hold of every foul spirit !”

“A cage of every unclean and hateful bird !”

O thou dwelling place of murderers and tyrannical brutes,
Rome !

V. THE BEAST'S ACTIONS.

I. “And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.”

He reviles God by the names of blasphemy which he bears, such as “Holy Father,” “Viceregent of Christ,” “His Holiness,” “Infallibility,” etc.

He reviles His name by papal bulls that in the name of the Father, Son and Holy Ghost pronounce upon the excommunicated person such curses and imprecations as betray none but the most insolent arrogance of a malicious heart.

He reviles His tabernacle, His church on earth, in declaring the Papacy as the only saving church, and uttering his sentence of condemnation against all other Christians. Judgment belongs to God only ; to Him alone man is responsible for all his actions. The Papacy blasphemes His tabernacle, God's church, so called because He dwells among them, in condemning the saints of the Lord by anathemas that are filled with blasphemies.

“**And them that dwell in heaven.**” The inhabitants of heaven are reviled in

that he ascribes to them divine properties and pays them divine honors, and in that they are called upon, in the papal bulls, to assist in condemning those intended; as when it is said: "May the apostles and prophets, the patriarchs, and all holy martyrs, together with those who are washed in the blood of Christ, and all the saints of heaven, condemn him (or her)." These are frightful blasphemies against them that dwell in heaven. And in how many thousand ways do they revile Mary, the mother of Christ? Here is a prayer as a proof: "O most blessed and immaculate virgin, Mother of my God! Thou art very powerful and kind: elevated above all angels and men; purer than the rays of the sun, more adorable than the seraphim, incomparably more glorious than all the choirs of heaven. O sacred woman! thou hope of the patriarchs, thou desire of the prophets, thou ornament of the apostles, and honor of the martyrs, thou joy of the righteous, thou crown of virgins! Through thee, O pitying Princess of heaven and of earth! Through thee we have been reconciled to the eternal justice of thy and our Creator. Divine Mother, receive us and keep us through thy goodness, and by thy protection. Queen of the world, intercessor, hope and protector of sinners! I turn to thee and thank thee for so much grace shown unto me, especially that thou hast delivered me from the punishments of hell so often deserved.—I set all my hope upon thee; through thy mediation I expect my salvation. Receive me as thy

servant, and keep me under thy protecting robe, O mother of mercy!" Though the pious mother of the Lord Jesus is not, and can not be the papal "Mother of God," she is reviled in the most degrading manner, and the God of heaven with her, through such impudent absurdities.

2. "And it was given unto him to make war with the saints, and to overcome them." His acts against God consist not only in blasphemy, but also in making war with the saints, the Christians, and overcoming them. In considering his contest with the saints two points are to be observed: first, the *power* by which he makes war, and second, the *means* which he uses. The power is that of the dragon, it is the might of Satan exerted outwardly through state-constitutions. The arm of the state and of civil government therefore is the means used by the beast in his war with the Christians. It is self-evident that those state-constitutions had to be animated by the spirit of the beast, that of the dragon, and to be fired afresh from time to time.

In the first place he makes war through the other beast coming up out of the earth (v. 11-17); and secondly, through the ten horns, which he bears upon his lion's head. Now will be developed the joint nature of the leopard, the bear, and the lion. May God give us patience to view the greatest abominations of the earth. Amen.

First, we consider the *helping beast of the earth*. "And I beheld another beast coming up out of the earth; and he had two horns like a

lamb, and he spake as a dragon" (v. 11). This helping beast with two horns and like a lamb, is of the earth, that is, of civil state constitutions. He is no other than the united Christ persecuting power of the two monastic orders (indicated by two horns) of the Dominicans and Franciscans, who, as spiritual, lamb-like judges of heretics, exercised the same through the tribunal of the inquisition, called "the Sacred Office."

The Dominicans. Dominicus, the founder, was born in Spain in 1170, preached in southern France against the Albigenses, and there laid the foundation of his order. In 1216 the Pope confirmed the latter under the name of "Preaching Brethren." They were also called "Beloved Brethren of the Holy Virgin." The order rapidly spread in England, France, Spain, Italy, Germany, Denmark, etc. By Gregory IX. and Innocent IV., its members were appointed to "the Sacred Office," and received unlimited power to seek out and exterminate heretics. In 1494 the order already numbered above 4000 monasteries.

The Franciscans. Francis, born at Soleto in the Papal State, in the town of Assisi, in the year 1182, inclined to monastic life in 1201. He began to wander about in filthy garments, begging and preaching repentance. Seven associates of the same disposition being found, the foundation of a monastic order, called after his name, was laid in 1209. This was shortly afterwards confirmed by Innocent III. As Francis always wandered about

begging and filthy, and often rolled himself naked among thorns or in the snow, he soon acquired the reputation of a saint. He and the brethren of his order journeyed through Spain, France, and Portugal, and by constant preaching had gained upwards of 5000 members in the year 1219. At the beginning of the eighteenth century they numbered above 7000 monasteries and 900 nunneries, in which lived 115,000 monks and 28,000 nuns.

In the year 1202 Dominicus and Francis, with their few adherents, were sent forth by the Pope to preach obedience to the pontifical chair, and to inquire where and how many heretics, Albigenses and Waldenses, might be found in town and country. After information obtained concerning their number and dwelling place, they were to communicate the same to the bishops, and to deliver an exact report to the Apostolic See. Since their chief business was to seek out, to investigate, and to inquire, they were called *inquisitors*, i. e., questioners, inquirers; hence the term *Inquisition*. They only preached at first, and their espionage was not attended with compulsory measures; but, when their order was confirmed by the Pope, they gained in reputation and power, and soon a papal decree appointed them as judges, not merely as seekers of heretics. They had been inquisitors, now they were inquirers and judges combined. This tribunal of heretics was called by the Holy See "the Sacred Office;" hence, "the holy Inquisition." Those whom the inquisitors hitherto could not bring to

the Romish faith by preaching, they now compelled to accept it by judicial force.

Though these two orders held opposing views concerning the immaculate conception of the Blessed Virgin Mary," they were united in persecuting the Christians, and did their utmost to exterminate them or convert them to the Romish faith—all to strengthen the papal authority.

The Dominicans, with whom the Jesuits were associated in the sixteenth and seventeenth centuries, did not believe in an immaculate conception of St. Mary; the Franciscans, however, maintained it. This divided, but in its chief purpose spiritually and civilly united power, is the beast of the earth having two horns like a lamb. In short, he is a wolf in sheep's clothing. So much concerning the beast; next, concerning his assistance.

"(He) causeth the earth"—state constitutions—"and them which dwell therein"—their subjects—"to worship the first beast." There never was a power that, even against the will of many bishops, kings, and princes, contributed more to the establishment of the papal hierarchy among the high and low, than just these two monastic orders.—What they could not accomplish by preaching, they accomplished through their *fear-inspiring tribunal*, "*the Sacred Office*." The ignorant and superstitious people willingly yielded obedience to every demand of the Holy See; those, however, who would not, nor could conscientiously, either had to yield to the fear of the murderous Inquisition, or to die.

“(He) deceiveth them that dwell on the earth by the means of those miracles which he had power to do.” “He maketh fire come down (fall) from heaven,” (verses 14, 13). Fire signifies punishment with which the papal church threatens the disobedient, such as imprisonment and death by sword and fire; these he causes to fall, i. e., he applies and actually inflicts the punishments with which he has threatened. The robbing, murdering, torturing, and burning, acknowledged and sanctioned by the Papal See, as the first beast, and employed and carried out by the second, are “those miracles which he had power to do,” by which he deceived them that dwell on the earth, and said to them that they should make an image to the beast. This image is a constitution of government, corresponding to the spirit or interior of the beast, which is fierce rapacity, and an insatiate thirst of blood and of sole dominion. This three-fold interior must have an image, an external form, a civil constitution, so that robbing and murdering may be done lawfully. The inhabitants of the earth, who indeed have their own civil laws, had to make and acknowledge this image. They did so; for the different kingdoms under papal influence not only recognized the rights of the “the holy Inquisition,” but assisted in executing its decrees. As soon as the Inquisition had pronounced the sentence of burning, burying alive, or whatever it was, the officers of the state had to carry it out. Thus the

inhabitants of the earth, the citizens of different states, had to make an image to the beast, to give him legal rights to indulge his tyranny, rapacity, and murderous desires, and to furnish executors of his sentence in their own officers.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed,” (v. 15).

This second beast, the wolf-sheep, gave life, existence, to the image; that it should speak—utter sentences and put them into execution; and that as many as would not worship the image, should be killed. To worship signifies to acknowledge, respect; whoever would not do this, had to be killed.

To kill and destroy is as natural to this beast, as to the bear, the leopard, and the lion. Let us see *how* the beast with the two horns causes all non-worshippers of the first one to be killed.

At the assembly of the papal legates, held in the year 1229, at Toulouse, in France, the tribunal of the Inquisition was placed on a solid foundation. It was ordered that all bishops and priests should unite in hunting up heretics; in certain towns and districts priests and laymen were appointed to do so, and to deliver to the holy Inquisition such as they might find. The first court was established at Toulouse; and so fearful were its proceedings against the Waldenses, Albigenses, and all those of different belief (who were called by the general name of Albigenses), that in a short time many

thousands had been buried alive, burned, and murdered in every possible cruel way. Robert, surnamed "the Hammer of Heretics," in less than three months had more than fifty persons burned and buried alive at Toulouse. Thence this court of inquisitors passed into all countries animated by Roman Catholicism—England, Ireland, Germany, Portugal, Spain, and even into South America and Mexico. Murder, robbing and devastation followed as far as it went.

This "Sacred Office" ordered three kinds of torture: 1. Pulling up by the feet, with the head hanging down; and by the hands, with 100 pounds weight fastened to the feet. 2. Stretching out by hands and feet upon a rack, while water was poured into their mouths. 3. Roasting the naked feet upon a pan of glowing coals. Read the history of the martyrs, and you will be convinced of the truth of this. He who could endure these tortures without dying under them, was burned. In proof of the cruelties of the "Sacred Office" I will subjoin a brief extract from a small church-history:

"The first torture was to pull up the terrified victim towards two beams placed some distance apart, and to leave him hanging thus, with his head down. The chief Dominican then said to him:—"Confess, my son, confess." If this remained without the desired result, the accused was pulled up by the wrists, while a heavy weight hung at his feet; there he was left to hang until the pain became so violent that he set up a wail of anguish.—

This was interrupted by the mockery of the furies, who cried out to him, calling him "dog and heretic!" Then the tormentors were commanded to slacken the rope, and to pull the poor whining victim up and down, till every joint of his body was torn asunder. If, upon his recovery from these torments, the prisoner still refused to confess, they laid him into a hollow chest, with his back upon a cross-shaped pale that sorely wounded him. Hereupon a piece of fine linen was laid over his mouth and nostrils; upon this water was poured in a thin, long stream, so that it forced the linen deep down into the gullet. Thus they kept on till the poor sufferer was drawing his last rattling breath; then the linen was suddenly pulled out of his mouth, followed by streams of blood. If all these barbarities failed to compel the accused to state what he did not know, or to betray his associates, he was brought to a pan of coals, and his feet placed upon it, and laid over with bacon, so that they might be thoroughly fried and roasted."

The number of victims demanded by this "sacred" tribunal of Satan, almost passes belief.—From the year 1233, in which it was introduced into Spain, up to 1481, the number of prisoners of both sexes was 3,410,215. The greater part had to pine away in filthy prisons; others ended their lives amid pains and tortures of every sort, and 31,450 were buried alive. When in 1481 the court of Inquisition was opened at Sevilla, Thomas de Torquemada was chosen as chief inquisitor. 106,285

persons fell under him as victims of the most revolting barbarities of his court. 51,167 fell under his successor Cismeros, and 34,952 under Dingo Perez. This was a terrible scourge for Spain.—How many human beings fell as victims of this horrible tribunal of blood in all cities and countries, is not exactly known; but their number must be many thousands of thousands. So much has been deemed necessary to be said concerning the two-horned beast of the earth, the fellow-combatant of the first beast of the sea, in his war with the “saints of the Most High.”

Second, the contest of the beast with the saints, by means of *his ten horns or kingdoms*.

At the instigation of the Pope, a Synod in the year 1095 ordered the Crusades to Jerusalem, to take the Holy City from the Sultan of Turkey, and bring Palestine under Christian administration.—In consequence of this, 600,000 persons set out for Jerusalem from France, Germany, and the different provinces and kingdoms of Italy. The cross was the emblem of this host. In the year 1096 they left Europe, all under the Pope's assurance of indulgence for many years. Robbery and murder attended them on their march. They seized upon all they could get and carry along with them; innocent women and children, as well as the soldiers opposed to them, were killed without mercy. In the year 1099 they stormed Jerusalem, and of 40,000 soldiers and many inhabitants they left only 22,000 alive. Ten thousand persons, mostly wo-

men and children, fled into the temple;* all these perished. Children were seized by the feet and their heads struck against the walls, that blood and brains clung to them. But famine, disease, and the sword put a check upon this great expedition, so that of the army of 600,000 men only 35,000 remained at Jerusalem. As the conquests could not be retained, a second expedition soon became necessary, which was undertaken in 1147 with kings and princes at its head. After two years, however, they returned with a very few men. Hunger, disease, and the sword almost annihilated the vast army, before it could accomplish anything.

Jerusalem was conquered by the Sultan of Egypt in 1187, and the Christians (?) (devils) were driven out. Then began another crusade, 150,000 men strong, in the year 1189. The Crusades lasted almost 200 years, and nearly all the kings of Europe took part in them. Their sole purpose was to plunder and to kill, but in this the greater part of the Crusaders lost their own lives. Those expeditions to the Holy Land cost hundreds of thousands, aye, millions of human lives. All this was the fruitage of the Holy Father !

The Crusades against the Waldenses and Albigenses in the interior of Europe, decreed by Pope Innocent III., and carried on by Count Simon de Montfort with three hundred thousand warriors, and afterwards by the French king Louis VIII., lasted twenty years, beginning in 1209, and

*That is, the Mohammedan temple.

cost the lives of nearly a million of Christians.

In the night of St. Bartholomew, August 24, 1572, seven thousand persons of every age and sex, were mercilessly slaughtered. This massacre is called "the Bloody Nuptials of Paris." Thence commands were issued to murder the Huguenots or heretics throughout all France, so that between seventy and a hundred thousand victims fell within thirty days. The incomparable murderous appetite of the papal beast was hereby so well gratified that Pope Gregory XIII. had his city illuminated, and a solemn procession held, and a medal struck in commemoration of the event.

The thirty years' war, which continued from 1618 to 1648, which dissolved nearly the whole of Germany in ruins, which plunged the country into the utmost misery, and destroyed many thousand thousands of human lives without regard to age or sex, was nothing but the Pope's benevolence toward the "holy church," which he administers as the "vicegerent of Christ." Upon her forehead then is written the name: **"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."** She is the whore that is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Revelations xvii. 5-6.

"The entire number of those who in some way or other, were sacrificed by the papal beast at his tribunal of blood, is estimated at 68,000,000." How many fell in other ways is known to the Omniscient only.

Thus we have seen that whatever is said, in the pictorial language of prophecy, concerning this beast, anchors in Roman Catholicism; and that all these images may be applied thereto without restraint. There never was a power on earth that could or can suitably correspond to them, but this one, this Papacy, that has sprung from hell and the abyss. His rising from the sea of nations, his blasphemies against God and His church, his beastly shape, rapacious disposition, his thirst for dominion and blood, his acts against God and His cause on earth and in heaven, his schemes devised in the lowest regions and infernal presumptions—all are presented so admirably and convincingly in these images, that even a denier of God and the Bible, if he could look into these mysteries, must become a believer in the Scriptures and their divine Author; for no man can withstand such a clearness.

Now, though this beast overcomes the saints, it is only for a certain time; the final victory must be on the side of the “saints of the Most High;” for “they overcome him by the blood of the Lamb, and by the word of their testimony; and they love not their lives unto the death.” The church has never yet renounced her rights. Seemingly overcome, but not conquered, she carries on the struggle under her Captain, with the certain hope of final triumph; for her leader is **“King of kings, and Lord of lords.”**

VI. THE RUIN OF THE BEAST.

“Babylon the great is fallen, is fallen, and is be-

come the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give to her: for she saith in her heart. I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii. 2, 5-8.

And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." v. 21.

The beast "shall ascend out of the bottomless pit, and go into perdition." ch. xvii. 8. How long he shall continue is expressed in the following words: "And power was given unto him to continue forty and two months." ch. xiii. 5.

All these and other passages of Scripture show that the beast's destiny is fixed, and that the Lord has decreed how far he shall come. When his time, those forty-two months were out, or will be, we do not know. This period is mentioned repeatedly in this book, as a time and times and the dividing of time," "a thousand two hundred and threescore days," and forty and two months," all of

which expressions seem to signify a time of equal length. The interpreters of this book differ greatly in their opinions concerning the length of the periods mentioned therein ; but the greater part, comparing these passages with others, in which a day is reckoned for a year, agree in believing that the same is done here. In case this is correct, the duration of the beast must be 1260 years. This is the generally received opinion. Now, if we could find the exact time of his beginning, we could readily determine that of his end. Possibly his beginning would not improperly be placed at the time when Boniface obtained the title *Pope*, or head of all the churches, from the emperor Phocas, which happened in the year 606. Yet be this as it may, one thing is certain : all powers that oppose God must fall. No power that interferes with the conscience of men, can continue to exist ; liberty of conscience and religion must come for humanity. Before the mystery of wickedness, the union of church and state, the interdict laid upon men's consciences is suspended, a general extension of the kingdom of Christ can not be thought of.— But the papal beast can not continue much longer ; his power is gone, never to return. The crowned Rider in his blood-dyed vestment is at the gate, to undertake the last battle with the beast and his adherents, the kings of earth and the false prophet ; the result can no longer be doubted. The forerunners of a general perturbation and overthrow of God-hating sovereignties appeared in the year

1848; they caused all the thrones of Europe to totter, and most speedily drove the Pope, the "holy father of harlots," from his sacred apostolic chair. One blow more, the last, and "His Holiness and his whole kindred will be done for."

"And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worship his image. These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 19, 20.

"Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come."—Thus "the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." But the cry of the holy choirs of heaven will be: "Alleluia, Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand." "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

"AND THE KINGDOM AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE

HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM. Hitherto is the end of the matter." Dan. vii. 27, 28.

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SECTION III.

THE VISION OF THE RAM WITH TWO HORNS, AND HE-GOAT, WITH ONE GREAT HORN. Dan. viii.

The prophet saw this vision in the third year of King Belshazzar, being at Shushan in the palace, in the province of Elam, by the river Ulai. He saw a ram with two horns, pushing westward, and northward, and southward. Then he saw a he-goat with one great horn, which smote the ram and brake both his horns. But when the he-goat waxed very great, his great horn was broken, and for it came up four notable ones, toward the four winds of heaven; and out of one of them came forth a little horn, which waxed exceeding great, even to the host of heaven, and to the Prince of the host. It became so powerful that it trod down some of the host, that the place of the sanctuary was cast down and the daily sacrifice taken away, until two thousand and three hundred days, that is, so many years were completed.

Daniel did not understand this vision; but the angel Gabriel explained it to him, and said: "Behold, I will make thee known, what shall be in the last end of the indignation: for at the time ap-

pointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.— And in the latter time of their kingdom, when the transgressors are come to the fall, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told, is true: wherefore shut thou up the vision; for it shall be for many days.” Dan. viii. 19–26.

The ram is the Medo-Persian kingdom under Ahasuerus. He pushed “westward, and southward, and northward.” The pushing of the ram was against none but Daniel’s people, the Jews; not against any other nation, for at that time there was peace in all the land. “No beasts might stand before him, nor was there any that could deliver out of his hand.” v. 4. The pushing of the ram is also the beginning time of the vision, for the

beginning was made by pushing; it can not have been before or afterwards but must have been just then. This pushing took place when the mandate went forth from king Ahasuerus, that on one day all the Jews in his whole kingdom should be killed. They were "dispersed among the people in all the provinces of his kingdom." Esther iii. 8. This was a violent pushing—a mandate of power, the like of which is scarcely found in the Roman empire.

On the thirteenth day of the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, the command went forth, that upon the thirteenth day of the twelfth month, which is the month Adar, "all Jews, both young and old, little children and women," should be killed, and their spoil taken for a prey. Esther iii. 7-13. The thirteenth day of Nisan in the twelfth year of king Ahasuerus, fell upon Saturday, March 27th, A. M. 3700, and B. C. 426. This was the beginning of the vision, and as its entire period was 2300 years, it closed on the 27th of March, 1875.

The he-goat is the Greek empire under Alexander the Great. He conquered the kingdom of the Medes and Persians, as well as others; but when he had reached his highest point, the great horn broke—Alexander died. His empire was divided into four parts, represented by the four horns. Out of one of these grew a little horn, which waxed exceeding great, and reached to the host of the heaven and to the Prince of the host, and took away the daily sacrifice.

Daniel did not understand this vision, but Gabriel was commissioned to explain it to him. As he was anxious to understand what he had seen, and wondered much about it, but none understood it, v. 15-27, he betook himself to prayer, seeking consolation and counsel with God, ch. ix. His prayer was speedily answered; for he says: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." v. 21-23.

The following, therefore, must be an explanation of the vision, of the ram's pushing against Daniel's people, which meant their death and destruction, and of the king "of fierce countenance and understanding dark sentences," who should "destroy wonderfully," together with the periods in which all this should come to pass. It can not mean anything else. The prophet saw that the pushing of the ram threatened death and destruction to his people; he saw Christ the Prince, together with His host, and the little horn treading this host under foot; he saw that this treading down caused destruction in the host of Christ, and also that it was of long continuance. All this led him into

deep meditation, and he found himself unable to comprehend it all. Particularly important to him was the long period, during which the Prince of princes and His host should be persecuted. Gabriel said to him: "The vision of the evening and the morning which was told, is true: Wherefore shut thou up the vision; for it shall be for many days."

"The vision of the evening and the morning" means a day; for the evening and the morning were a day. Gen. i. 5. The time of 2,300 evenings and mornings, or 2,300 days, is so many years, and comprises the entire period of the vision.

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SECTION IV.

THE LITTLE HORN GROWING OUT OF THE GREEK
EMPIRE.

The little horn of chapter seventh sprung from the Roman empire, after it was divided into ten parts; but this of chapter eighth has grown out of the Greek empire. They therefore can not denote one and the same power, but must represent two separate powers.

1. **Its Origin.** When the great horn of the he-goat was broken, "for it came up four notable ones, toward the four winds of heaven; and out of one of them came forth a little horn."—v. 8, 9. At the death of Alexander, the great Graeco-Macedonian empire was divided into four kingdoms; and from the people of one of these the

little horn was to come, "in the latter time of their kingdom, when the transgressors are come to the full," verse 23.

Nearly all the expositors of Scripture are of the opinion that the Syrian king, Antiochus Epiphanes, must be here intended. But the growth of this horn signifies a coming forth contrary to the generally-established order of receiving a kingdom by inheritance. Antiochus did receive his kingdom as an inheritance, and did not, as a ruler, grow up in an unusual way. Neither does the period of its growing up suit for Antiochus Epiphanes; for that was to be in the latter time, or according to the German version, "*after* these kingdoms" of which he was a king. Moreover, the vision shall be "at the time of the end," which time he did not live to see, for he died 164 years before Christ. Another ruling power must be represented thereby, that appeared much later, and came into existence by growing up of its own accord. Perhaps it is Mohammed.

2. Its waxing great. "It waxed exceeding great, toward the south, and toward the east, and toward the pleasant land," v. 9. Toward the south—Egypt and Arabia; toward the east—Persia; toward the pleasant land—Palestine.—Mohammed was an Arab, and these countries, which had formerly been a part of the Greek empire, were first filled with his doctrine and subjected to him. His growing up and becoming great took

place in the countries and among the nations mentioned in Daniel's vision. It is very probable, therefore, that the little horn finds its explanation in him.

“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them” (trod them down).

Mohammed was born in the year of Christ 570, or still earlier, as some think. In his fortieth year he began to teach Islam—“There is no God but Allah, and Mohammed is his prophet”—in his native city Mecca, in Arabia. He was, however, persecuted for this, and was put in danger; therefore he fled with but one of his friends, and hid himself three days in a cave. Thence he came to the city of Medina, where his doctrine was already known, and whose inhabitants received him with cries of joy and exultation. This happened in July, A. D. 622. Here some seventy men united themselves with an oath, to stand by him, to defend him and his doctrine, and to obey him as their leader in everything, though it should cost them their lives. Their number increased daily. He now seized the sword, and vindicated his religion by force of arms. At first he made only predatory excursions, but soon his army increased; he then overcame one Arabic tribe after another, took his native city Mecca by storm, and by his invasions made himself a terror to all neighboring countries. It was in the year 628 that he assumed the kingly

and priestly dignity ; and then for the first time he publicly declared his intention to introduce his religion with an armed hand. Having thus assumed the kingly and priestly dignity, he was king, priest, and prophet in one. He even declared himself the only great prophet of God, and degraded Christ as being much less in dignity and power. Thus the little horn "magnified itself even to the Prince of the host," verse 11. Christ is the Prince of princes, the King of kings, and the only High Priest of God ; His host is the pious on earth. Mohammed claimed to be higher and greater than the Anointed of the Most High ; thus he stood up against Him and His host, the Christians, and trod them down. Thus "he waxed exceeding great, toward the south"—Egypt and Arabia ; "toward the east"—Persia ; "and toward the pleasant land"—Palestine. The people of these countries he overcame by force of arms, and compelled them to receive Islam, his doctrine. Whoever did not comply willingly, had to feel his power. For many years no Christian dared to appear in Jerusalem, the capital of Christendom, without risking his life.

After the death of Mohammed his followers not only completed the conquest of the countries named, but they also conquered Phenicia, Mesopotamia, Armenia, and the whole vast Syrian and Persian empire, with extraordinary rapidity. Mohammed died A. D. 632, and in 637 all these countries were subjected. They penetrated into eastern Asia, beyond the river Gihon, as far as Samarcand.

Africa and the islands of Cyprus, Rhodes, Cilicia, and Lycia were overcome. Sardinia was conquered in the year 711, and Spain in 713. A hundred years after the death of Mohammed they had penetrated into France, and it appeared as if they would swallow up the entire Christianity; but the French king Charles Martel defeated them in a fearful battle near Torus, where three hundred and seventy thousand of these tormentors, together with their general, were left on the field. This happened in the year 734, and was the breaking down of the Saracen power.

In 636 they conquered Damascus and Jerusalem; and in 637 already a mosque was built upon the site of the Jewish temple. Within ten years (from 634 until 644) they conquered upwards of 3000 cities, destroyed 4000 Christian churches, and built 14 temples or mosques for Islam. In a very short time the great empire of the Ottomans or Turks was gained over to Mohammedanism, and Christianity thereby pushed aside, destroyed, and hindered. On the 29th of May, 1453, the Turks took Constantinople by storm; thus the capital of the Oriental Christian empire fell into the hands of the Mohammedans, and its principal and most magnificent church, dedicated to Sophia or Wisdom, was transformed into a mosque.

Christianity had then degenerated everywhere, in the Eastern church as well as in the Western.— Both these capitals of Christendom, Jerusalem and Constantinople, had sunk into iniquity and idola-

try, by falling from the truth and adopting new principles and doctrines contrary to the word of God. Thus the transgressors were "come to the full" among the administrators and superiors of the church, and the prophecy of verse 23 was fulfilled: "In the latter time of their kindgom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." In the ninth chapter of the Revelation of St. John this king is called *Abaddon* and *Apollyon*, which names signify "the destroyer."*

But among those superiors and teachers of the church there still remained some true, pious and faithful ones, who shone like bright stars. Of these stars, and others of the host of the Prince, some were cast down on the earth by this king, and trod under foot and subjected by him. Those truly pious teachers and Christians who would not accept Islam, had to endure all the afflictions that a fanatical and wicked religious party could devise, from which they were often delivered by a violent death.

"Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of His Sanctuary was cast down."

"The Daily Sacrifice." These words are no correct translation of this passage, nor of any other in which they occur in our English and German versions. They are an unfortunate interpolation of the translators, who by this means have

*Rev. xvi. 13 and xix. 20, he is called "the false prophet."

caused a vast amount of displeasure and confusion among the investigators of the Holy Scriptures.—Such insertions are by no means justifiable, and can not be approved under any pretense. It is wrong, especially in so significant a passage, to insert words of which the original text knows nothing. All the critical expositors of the Scriptures that I have read, agree in saying, that the original expression which is here translated “the daily sacrifice,” signifies a continuance, constancy, or permanence. According to a literal translation, this text is more correctly rendered as follows: “And he lifted himself unto the Prince of the host, and the continuance was taken from Him, and the seat of His sanctuary was overthrown.” According to this his waxing great is a self-exaltation, effected by his own proper exertions and activity. Instead of “the daily sacrifice” a continuance, duration, or continuity is here spoken of; also an overthrow—casting down the seat of the sanctuary of the Prince of the heavenly host. Nothing whatever is said of a daily sacrifice of the Jews, nor of a sanctuary of the Jews, nor anything to which the daily sacrifice of the Jews can be applied. This continuance has no connection at all with sacrifices, though indeed with governments; for the entire vision treats of sovereignties, and not of sacrifices. If, however, we use this word in the relation in which it stands, leaving it in connection with governments, it makes a natural sense—natural without restraint. If it is said that this malicious king lifted him-

self unto the Prince of the heavenly host, which is Christ and His disciples in His Peaceful kingdom on earth, and took away the continuance or permanence of this peaceful Christian rule, and we think of the terrible slaughter of Christians and the destruction of their churches, we already have the natural sense of this text: the continuance of this kingdom is checked.

The entire vision treats of governments, showing how they successively arose, became great, and fell down; how, through lies and fraud, and selfishness, another government proceeds from them, which treads down and destroys the Messiah with His people and kingdom, and casts down and desolates the seat of His sanctuary, in abolishing the true worship and setting up a false one in its place.— This continuance, permanence, or continuity must therefore relate to ruling elements, and to nothing else. Jesus taught repentance, and said to His hearers: “Repent, for the kingdom (the reign) of God is come unto you.” This peaceful reign of God on earth was destroyed, and its progress checked by the spirit of Antichrist, that employed Mohammedanism and Roman Catholicism as the means of doing so. Wherever God is adored in spirit and in truth, a sanctuary is set up; and if there be but two or three that thus worship God, Christ is in their midst. But whenever such true worshipers are destroyed and killed, when such a worship is publicly banished by force of arms, and a false one is established in its stead by the same

power, the sanctuary of Christ is torn down, and an abomination of desolation set up in the holy place. This was done by both these little horns, the Papacy and Mohammedan, by the "man of sin" and the "false prophet."

The spirit of Antichrist, "the god of this world" (2 Cor. iv. 4,) made use of these two powers, both of which were of a religious and civil nature, not merely to check true Christianity, but to exterminate it from the whole earth. In this, however, they did not succeed, though many millions of truly pious men were killed by them. The Roman hierarchy took Rome, the capital of the Western church, as its seat of government; the Mohammedans took Constantinople, the capital of the Eastern church. In Rome the spirit of Antichrist has a "holy Father," in Constantinople "God's Chief Prophet," to administer his cause, that is, to carry out blasphemy.

"How long shall be the vision concerning the daily sacrifice (better: "concerning the hinderance of the continuation of Christ's rule) and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer is: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (verse 13, 14.)

As already said, those 2300 days, "reckoned from the evening toward the morning," stand for so many years; they took their beginning with the pushing of the ram against Daniel's people, the Jews, in the month of March, A. M. 3700 and B. C.

426, and ended A. D. 1875. This is the period of the entire vision. After this period the time of the power that persecutes the Christians has expired, and the "transgression of desolation,"—that is, the establishment by force of arms, of a false worship, declaring it the only true one, and the destruction of the true worship, and declaring it false,—must cease. This is the transgression that maketh desolate, the sin by which the abomination of desolation is set up in the holy place. This transgression must end, because the power by which it was committed, is abolished. Idolatry is the abomination of desolation, and when no longer sustained by civil laws, it falls down of itself, as soon as the light of the gospel illumines the nations.

But here we should take particular notice, that when the period of time allotted to such God-hating powers has expired, the latter do not cease to exist all at once; for when the destiny of a hundred or more millions of men, lying bound under false systems of religion, is concerned, such a transformation can not be effected by a single stroke. It requires time and persevering patience on the part of the pious. So much, however, is certain that from this time forth an opposition to those powers will appear, an opposition that is from God, and will not cease until they are exterminated from the earth. Such, for example, has been the fate of the God-hating hierarchy of Rome. That sovereignty began in 606; the period of its power was 1260 years, and ended in 1866. In those very years,

1866 and 1867, three of the greatest powers refused to recognize the Pope still longer as a worldly ruler, and suspended diplomatic intercourse with him. Shortly afterward the king of Italy took from him the city of Rome and the Papal State, which act was followed by the expulsion of the Jesuits from Prussia. This is an opposition from God, and will not cease until that power will be extirpated from the earth, both in regard to civil and spiritual matters. It is strange, that both these secular ecclesiastical and Christ-persecuting powers began at almost the same time. The Mohammedan sovereignty appeared a little later than the Papacy, and the fullness of its power ended in 1875, also a little later than that of the Pope.

Everybody knows that the Turks carried on war with some small provinces, especially with Sardinia, from 1874 till 1876. In Sardinia they mercilessly slaughtered the children of Christian families together with their parents, following their old customs and instincts without restraint ; but they soon found opposition on the part of strong powers. They were told that this murdering would not be tolerated. Those ruling powers held a conference in which the subject was considered ; the Turkish government was informed that it had to cease slaughtering Christians, and security was demanded that the injunction would be faithfully obeyed. As it would not and could not do this, Russia declared war against it ; and as the sole cause of this declaration the fact was pointed out that Turkey

still persisted in persecuting the Christians, and would not stop. Undoubtedly this resistance came from God, and again just at the right time. What will be the result of this war, can not yet be told to-day, the 10th of September, 1877; but if we yield to the supposition that it will tend to the promotion of Christianity and the abolition of this God-hating power, we may not be greatly deceived.*

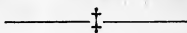
The Almighty is sitting in judgment with these wicked sovereignties, that tread under foot His host and sanctuary, and disperses His saints, Dan. vii. 10-22. How long this judgment will continue, we are not told. But it is a judgment for the saints of the Most High, ch. viii. 22, and after it "the sanctuary shall be cleansed," and "the saints of the High Most shall take the kingdom, and possess the kingdom forever and ever," vii. 18.

The right of ruling on earth must be given into the hands of the Christians, after it has been in the hands of the wicked for so many long years.—When the Lord shall have pronounced His judgment upon these powers (which, however, does not mean His last judgment) and banished them from the earth, His peaceful kingdom will continue undisturbed and unchanged unto the end of the world. Thus the sanctuary will be cleansed, and the dispersion of the holy people put to an end.

Gabriel's explanation of the vision of Daniel, in ch. viii. 23-25, is applicable without restraint to

*The war did end upon the condition that Turkey should no longer persecute the Christians.

Islam and Mohammed, the false prophet. That "a king of fierce countenance and understanding dark sentences, shall stand up, when the transgressors are come to the full;" that "he shall be mighty, and destroy wonderfully, and prosper;" that "he shall destroy the mighty and the holy people, and through his policy cause craft to prosper in his hand;" that "he shall destroy many, and even stand up against the Prince of princes"—all this is applicable without restraint. But the sequel in verse 25: "He shall be broken without hands,," is not applied so readily. One can scarcely suppose that the Mohammedan power will be broken "without hand," that is, without human interference. If, however, we take for granted that this breaking refers to its false system of doctrine, the explanation becomes very easy. This false system will fall to pieces, as soon as the light of the gospel will shine upon it, and may then be broken without hand. God employs no compulsory measures.



SECTION V.

ANTICHRIST AND THE ABOMINATION OF DESOLATION.

I. ANTICHRIST.

Antichrist is an evil, personally spiritual power, which from the beginning of the human family has proved itself hostile to God, which did and still does manifest itself in the external world by means and instruments which it employs to hinder and

destroy the divine administration. In Paradise this power made use of a serpent; in later years it employed men. In both cases it appeared in words as the friend of God and man; but it was the mysterious depth of wickedness itself. St. John says: "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world," 1 John iv. 3, and ch. ii. 22: "He is Antichrist, that denieth the Father and the Son." Here "the spirit of Antichrist" and Antichrist himself, are spoken of. The spirit denies the coming of Christ into the flesh, and Antichrist himself, who is the same spirit, in his last appearance, will deny the Father and the Son. This is the Antichrist undisguised, according to his personally spiritual power and nature, who denies the existence of God, and His willingness and power to save a world of fallen sinners through Christ; but the same spirit put on the semblance of an angel of light, to attain his purposes

1. Before the appearance of Christ in the external world, in the flesh, no Antichrist could appear externally in this world; but right after Christ's appearance in the flesh he appeared therein, in a disguised, hypocritical shape, through Herod, the infanticide and last king of the Jews. Scarcely had this Antichrist Herod learned from the wise men of the East, that Christ was now born, when the spirit of Antichrist kindled in his heart the

desire to murder, to slay the new-born infant.— However, he concealed this murderous passion under a mask of piety and reverence toward Christ, the new-born king. Secretly he inquired of the wise men whatever he could, and then like a genuine antichrist he said: “Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship Him also.” To come and worship was his pretense; but to come and murder was his purpose, as the slaughter of infants at Bethlehem proved.— “The object sanctifies the means” afterwards became a proverb under the antichristian Jesuitism.

That was the first appearance of Antichrist in the outer world, in the form of a ruling element, a kingly power in the civil life of man. Since Christ came from heaven as Saviour of mankind and as their King and Ruler, to establish among us, through His appearance in the flesh, an element or divine government, administered by men, so Antichrist also, in the very beginning of Christ’s incarnation, appeared in an element of government held by men, to prevent the divine rule of the Lord Jesus. Since that time he has appeared in different forms, though always in some ruling power of mankind; and so he may be permitted to appear in future under still different shapes, until he shall be destroyed at the appearance of Christ on the last day.

2. He is called “the prince of this world,” in John xii. 31, and xiv. 30; he also is “the prince of the power of the air,” in Eph. ii. 2. It was this

same prince that Daniel saw in his vision, of whom he tells us that "he shall stand up against the Prince of princes," Dan. viii. 25. Peter told the Jews to their face that they had "killed the Prince of life," Acts iii. 15; and Stephen told them that they had been His "betrayers and murderers," ch. vii. 52. Thus Antichrist assailed the Prince of princes, and killed Him through the rulers, high-priests, and scribes of the Jews. When the state power, trying Him according to existing laws, found no cause of death in Him, the Jews said to Pilate: "We have a law, and by our law he ought to die, because he made himself the Son of God," John xix. 7. Incited by these rulers, who denied that Christ had appeared in the flesh, they were also impelled to cry out: "His blood be on us and on our children!"

This is Antichrist in another form. It was a religious power and tribunal that killed the Prince of life, not a kingly one, as the first had been. True, the sentence of this tribunal was executed by the civil authority of the Romans.

3. Next Antichrist appeared as "the god of this world," or "prince of this world," 2 Cor. iv. 4; John xii. 31, which means the ruler of the earth.—In Rev. xii. 3, 4, St. John describes his form as that of a great red dragon, having seven heads and ten horns, and a long tail; this refers to the imperial rule of pagan Rome, which presumed to dictate to all the world. Here the spirit of Antichrist crept into the heathen worship, approving it, and

employing this vast idolatrous power in fighting against Christ and His believers. Ten heavy and cruel persecutions of the Christians, inflicted by this heathenish power, prove to this day in what Satanic manner Antichrist murdered and destroyed the disciples of Christ by every conceivable form of torture.

4. The prophet Daniel saw, upon the ten-horned beast of the sea, a "little horn, before whom there were three of the first horns plucked up by the roots," ch. vii. 3, that is, three of the ten kingdoms which arose from the western Roman empire. This little horn is the papal hierarchy of Rome.—When the idolatrous power of paganism was abolished by Constantine during the period between the years 320 and 333, and Christianity introduced throughout the empire as the state-religion, the spirit of Antichrist plainly saw that he could no longer accomplish anything by the heathen worship; power was wanting. So it came to pass that he crept into Christianity, and became a Christian; but "though the foxes lose their hair, they do not lose their tricks." Thus "that man of sin, the son of perdition," was revealed in the Papacy; and thus he "who opposeth and exalteth himself above all that is called God or that is worshiped, sitteth in the temple of God, shewing himself that he is God," 2 Thess. ii. 2–6. Antichrist now is Christ's vicegerent on earth, infallible like God himself.—And who else is meant than "His Holiness" the Pope, possessed by the spirit of Antichrist? In

this form he has reached the extreme of hypocrisy, and murdered more Christians than in any other. He confesses the Father and the Son with the mouth, but not with his works; and therein consists the depth of iniquity.

5. But this spirit of Antichrist also appears in the Mohammedan sovereignty; for he employs this power also in oppressing Christianity. By means of this power he caused great devastations in the Eastern church, as he had done in the Western through the Papacy.

The Mohammedan doctrine, Islam, is a genuine antichristian production; for, though God is not denied thereby, Christ is degraded below Mohammed, and thus true Christianity is rejected. However, this is not yet the power, in which Antichrist will appear at his last coming, and in which he will be overcome and destroyed at the advent of Jesus Christ. It is strange that both these powers of evil used divine worship as a pretense for persecuting the Christians, and that one ravaged the Western church, the other the Eastern. It is strange, also, that both arose at almost the same time, and both are noted by the prophet Daniel under the figure of a little horn, in ch. vii. 8 and ch. viii. 9-10.

In the new Testament Mohammed is called king of an army of locusts, "an angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon." Rev. ix. 11. He is also called "the false prophet," in ch. xvi. 13 and ch. xx. 10. Moham-

medanism is a kingly priesthood, or a secular and spiritual power, as well as the Papacy; and its followers were competent assistants and associates of Antichrist, partaking of the Devil's internal nature, which they manifested in outward violence, in destroying the children of God and His worship.

In all these appearances divine worship was made the cloak of the greatest abominations on earth.—To judge by outward professions, no entire denial of God on the part of Antichrist was known; but by his interior being, which appeared in outward acts, nothing but a purely satanic and God-denying power could be perceived. However as it is said: "He is Antichrist, that denieth the Father and the Son," it becomes necessary to look around for another public form; for Antichrist undisguised must deny the Father and the Son.

6. In the years 1789 to 1795, at the time of the French revolution, the mad republic of France on the 7th of November, 1793, declared God deposed, and the Christian religion abolished. Thenceforth only the deity of Reason was to be worshiped.—Here then we have Antichrist in his undisguised form: he denies the Father and the Son, and adores Reason only, or himself, as God.

Probably the spirit of Antichrist saw that he could not endure much longer, sitting in the temple in the form of God; therefore he ventured to appear in his unmasked and real form, and to banish the belief in the existence of the Almighty from the minds of men. The fruit of this pitiful insolence

was revealed in the merciless slaughter of thousands of innocent people by the guillotine, which was called "the holy mother." However, this power soon yielded; on the 7th of May, 1794, the Supreme Being was reinstated by a public decree; so that Antichrist was left sitting in the temple, in the form of God. In this form, according to 2 Thess. ii. 8, "the Lord shall consume him with the spirit of His mouth." The Pope has fallen already, though not yet so completely as he shortly must fall.

7. After the millennium Antichrist will once more make his appearance, under the name of "Gog and Magog," Rev. xx. 8. In what form he will appear then, is unknown to us now; but it seems probable that he will put on his undisguised shape, and come forth, with his host, as a public and barefaced denier of God. In this his final appearance the Lord Jesus Christ "shall destroy him with the brightness of His coming." 2 Thess. ii. 8. Even so, come, Lord Jesus! Amen.

II. THE ABOMINATION OF DESOLATION.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." . . . Matt. xxiv. 15.

This passage of Scripture is fraught with deep significance, as is sufficiently proved by the exhortation of the Lord Jesus: "Whoso readeth, let him understand."

The word *abomination* presents to us something

horrible and frightful. Here a particular abomination is spoken of—that which the prophet Daniel foretold; it is called the “abomination of desolation,” which terms signify an act of atrocious and shocking violence, that consists in destruction and desolation. In God’s word the sacrifices offered unto idols and their worship are called abominations, Isaiah xliv. 19, and abominable things, Jer. xvi. 18. In like manner the doctrine and actions of the false church, presented under the image of a lascivious woman, are designated as abominations; and she herself is declared the “*mother of harlots and abominations of the earth*,” Rev. xvii. 4, 5.

This abomination of desolation standing in the holy place where it ought not (Mark xiii. 14), must consist in acts of violence and outrage, by which the true worship of God is suppressed, and a false one cherished and sustained. It is not likely that anything else is meant thereby, and holding fast to this view, we proceed.

It is the general opinion of the Protestant church, that this desolating abomination was the Roman army, with the eagle upon its banners, and the imperial breast-plates, to which divine honors were paid; and that it appeared in the holy place when, at the destruction of Jerusalem, the army, together with its idols, was stationed there, and the Jews and their ceremonial worship were cleared away. But this is a striking error, and one can not help wondering that so great an error has been so generally received and maintained.

1. It must be remembered that the king who "shall stand up against the Prince of princes, and destroy wonderfully," Daniel viii. 23-25, is not a secular king, and that his destroying does not consist in burning houses and cities; but that he is the "prince of this world," the spirit of Antichrist, and his desolation is that of the church and of divine worship. True, an ecclesiastical and internal desolation also affects the outer life, and there shows its ravaging character.

2. It was not the Romans that destroyed Jerusalem and the temple, but the Jews themselves by their stubborn resistance to divine and human authority. The Romans wished to spare the city and the temple; but the Jews, spurred to destruction by the invisible power of the spirit that denies Christ, rather would see both destroyed; and it was they who for this purpose applied the torch with their own hands. Read Josephus on this point. In Bk. v., ch. 10, par. 6, he says: "It was they (the Jews) who brought the city to ruin, but they compelled the Romans to lend their name to a sorrowful victory; they dragged the lingering fire into the temple, as it were. Quietly, without grief, without tears, they looked out from the upper town to see it burning." In Bk. vi., ch. 2, par. 9, he says: "They (the Jews) burned down the north-western part of the portico (of the temple), which adjoined Antonia; in addition they broke down all but twenty ells of the length thereof, and with their own hands carried the torch toward the sanctuary. On the

second day following the Romans fired the next hall; when the fire had spread to a distance of fifteen ells around, the Jews thrust down the roof.— Yet, far from wishing to check the flames by this, they proceeded to destroy everything from there to Antonia, though they could have arrested the burning.” In the fourth paragraph of the same book and chapter, Titus, the chief commander of the entire Roman army, speaks to the Jews as follows: “How then, can ye yourselves crush dead bodies in this sanctuary? How can ye pollute the temple with your own and strangers’ blood? I take the gods of my country, I take that Superior Being which once looked down upon this place—for now, I believe, it does so no longer—I take my army and the Jews about me, as witnesses, to prove to you that it is not I that compels you to such abominations. As soon as you choose another place of battle, no Roman will enter the sanctuary, much less deride it. I will save your sanctuary, even if ye yourselves do not wish it.” Were not the Jews, then the destroyers of their own city and temple?

3. The temple of the Jews was neither a holy place, nor their worship consecrated to God, at that time; for they had long before made their temple a den of thieves, and their worship a service of men’s traditions, Luke xix. 46; Matt xv. 1-7.

4. The Jews always resisted the Holy Ghost, Acts vii. 51, and gave themselves up to the prince of this world, the spirit of Antichrist, which denies that Christ came into the world. Impelled by the

power of this spirit, they slew the children of Bethlehem, beheaded John the Baptist, crucified the Lord Jesus, reviled the out-pouring of the Holy Spirit, stoned Stephen, killed the apostles of God, despised the call of the gospel, and to fill the measure of their wickedness, finally rebelled against the government that had authority over them.

Who, after all this, will still say that this people's place of worship was a holy place? And who can still believe that the Romans defiled their sanctuary, and introduced the abomination of desolation? Had not this abomination long before penetrated into the interior of their typical services.— Their sacrifices were ordained by God, to continue as such till the coming of Christ, but no longer.— They, therefore, were holy functions, performed in a holy place; but as soon as the Jews had killed the Prince of life, (Acts iii. 15), and become His betrayers and murderers, (ch. vii. 52), the abomination of desolation had entered their ceremonial service and the place thereof; for the sacrifices no longer could be offered according to God's regulation and pleasure, but according to man's will and in defiance of the Lord. In this manner a false worship took the place of the true; for by this means alone the "place of His sanctuary" may be cast down Daniel viii. 10, 11. "Whoso readeth, let him understand."

But, as already said, an internal or moral desolation always brings to view an external one; the latter is a sign of the former. So it is here, and

the Lord directs the attention of His disciples to the outward sign, which shall precede the external distinction. What is this external sign? It is an army of soldiers, which the prince of this world organizes among his adherents, to carry out actions that are contrary to divine and human order, by force of arms. This was foretold by the prophet Daniel, ch. ix. 26 and xi. 31; and Christ says, in Luke xxi. 20: "And when ye shall see Jerusalem compassed with armies, then know ye that the desolation thereof is nigh." Here, however, not the Roman army is meant, but the rebellious host of the Jews, which was called forth by their antichristian spirit, and completed the destruction of Jerusalem, though this was partly accomplished by the hand of the Romans. Thus their city was desolated, and an abomination of desolation set up.—Set up, I say, for it is said, in Matt. xxiv. 15, that it shall "stand in the holy place," and in Mark xiii. 14, that it is "standing where it ought not." It stands therefore, and must have been set up. In Daniel ix. 27, it is said: For the overspreading of abominations he shall make it desolate," or, according to the German version: "And by the wings shall stand the abomination of desolation." I can not see what may result from the burning of a city and temple but a falling down, and falling is not standing. It means nothing else than an antichristian worship, which is set up and sustained by the prince of this world through the power of human arms. The beginning thereof was made by

the Jews, actuated by the true spirit of Judaism; but after the Christian religion had for a few hundred years passed through a series of bloody and horrible persecutions, an imperial decree in the year 533 placed its form of worship under the supervision of a single man, and under imperial laws, which were preferred to the word of God. Thus the abomination of desolation entered the holy place of the Christian religion through man's traditions, and is retained to this day in the papal church.

Now, it would indeed greatly perplex me, to see how this abomination of desolation, standing or stationed in the holy place, could have consisted in the burning and falling down of a city and temple, if I did not know that we have adopted an "orthodoxy," which, without further ceremony, we regard as correct, and in consequence often neglect the accurate investigation of the Scriptures for ourselves.

CHAPTER FOURTH.



SECTION I.

DANIEL'S SEVENTY WEEKS, CH. IX. 24-27.

“Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

“After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

“And he shall confirm the covenant with many for a week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and

that determined shall be poured upon the earth."

In this part of chapter ninth, the angel Gabriel gives to the prophet information concerning only his people, the Jews. In ch. xi. and xii., the explanation of the vision is continued; consequently that part which is intended for the Jewish people, is contained herein, while the rest, which relates more to the world in general, is to be found in what follows. What is said in this explanation by the angel, is to be considered the key to the whole vision. But, inasmuch as the vision "shall be at the time of the end," ch. viii. 17, it remained shut up even to our day; hence it was that, notwithstanding so many learned explanations, the true state of things was elucidated in only a very small degree. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased," ch. xii. 4. With the assurance that it is to remain sealed only "to the time of the end," we may now venture to look deeper and more thoroughly into these prophetic writings than has hitherto been done.

Before we enter upon a closer contemplation, it will be necessary to observe two points. Two ruling powers, the power of Christ and that of the prince of darkness, are here spoken of; likewise two hosts, two sanctuaries, and two covenants.—These princes, ruling elements, sanctuaries, hosts and covenants must not be confounded with each other.

"This is that spirit of Antichrist, whereof ye have

heard that it should come ; and even now already is it in the world," 1 John iv. 3. This spirit of Antichrist, also called the prince of darkness, has a covenant and a host, with which he rules mankind on earth. All transgressors and rebels against God belong to his covenant and to his host. He also has a sanctuary, a form of worship, which, however, is false and deceitful, and really an abomination unto God. With those allies he rules in the province of religion and of civil government.

But the Prince of princes, the Messiah, also has a host, a chosen people, allied to him by a covenant of peace and grace, made already with Abraham. To this alliance belong all the pious. They are "a chosen generation, a royal priesthood, and holy nation." Of them He forms His sanctuary, with them is His worship. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. vi. 16. For this very reason they are "the temple of the living God," the place of His sanctuary. With this people of His covenant He has established a kingdom on earth—a reign of love and peace. Keeping these two things in view, we proceed.

"Seventy weeks are determined upon thy people, and upon thy holy city."

Seventy weeks form a period of 490 days, which are here equivalent to 490 years. This is the portion of time cut off from the 2300 years, the entire period of the vision, and granted as a respite to the Jewish people. Daniel saw that by the pushing of

the ram his people were threatened with death and destruction, and that they were without hope of assistance because the ram was too strong, and there was none that could deliver out of his hand. Now the angel informs him that his people should not perish at that time but from that period they should have a respite of 490 years, awaiting either their reformation or the entire completion of their transgressions. This respite also was necessary because the Messiah was to come out of the Jewish nation, and so they had to be preserved as a people, until He should be born, and anointed to His high-priestly office by the Holy Ghost. Those seventy weeks began with the ram's pushing against Daniel's people, or the command of king Ahasuerus, that all the Jews in his whole kingdom should be killed.*

“To Finish the Transgression”—to bring to its full maturity the national sin of the Jews, their apostacy and rebellion against God; to fill the measure of their transgression; “to stay their transgression,” according to the German version. How does the Lord stay sin and transgression, when its measure is full? When Israel and Judah had sunk into idolatry, and would not abandon it, but persisted in their lewdness, the punishment came. It was said: “Thus saith the Lord God: I will bring up a company upon them (Sa-

*This command was given the 13th day of the first month, that is, the month Nisan, or March 27, B. C. 426. Esther iii. 12.

maria and Jerusalem) to be removed and spoiled. And the company shall stone them with stones, and despatch them with their swords: they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land," Ezek. xxiii. 46-48. It is thus the Lord makes an end of sin, when its measure is full; and such was the fate of Jerusalem.—He says, further, in ch. xxi. 25: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have no end."

"To Make an End of Sin." According to the German: "to seal up sin." When anything is brought to an end or completed, the seal is set upon it. The sense of both translations is the same. God will make an end of the matter by His punishments.

"To Make Reconciliation for Iniquity"—to effect reconciliation thereof, to make compensation therefor. According to the original text, "to cover iniquity," that is, to remove it from sight.

"To Bring in Everlasting Righteousness," everlasting—primeval; righteousness—jurisdiction: hence, God's jurisdiction brought down from antiquity. According to God's strict justice the Jews, as a nation, might have been exterminated long before; but now His anciently-established right of pronouncing judgment upon them according to His eternal justice, is brought forth. Ancient, eternal jurisdiction and justice are

now brought to settle an account, which has stood open for a long time without satisfaction being given.

“To Seal up the Vision and Prophecy” to perform whatever the prophets foretold concerning the disobedience of the Jewish people, and by the execution of punishment to seal up and confirm the same.

“To Anoint the Most Holy.” According to the Scriptures Christ was to be born from the tribe of Judah; consequently the Jewish people as such had to be preserved unto the fullness of time; and therefore He came in this last period, and at His baptism was publicly anointed by the Holy Spirit as King, Priest, and Prophet. This Anointed came unto His own, and taught the people; He performed many miracles, and healed their diseases and infirmities. But the Jews despised His teaching, derided His miracles as the doings of Satan, killed the Prince of life, reviled the outpouring of the Holy Ghost, stoned Stephen, slew the apostles of the Lord, and at the last filled the measure of their wickedness by rebelling against the order of God and the Roman government, which had authority over them. Their measure of sin was full, the time of taking account had arrived, and their 490 years of respite came to an end A. D. 65, when the war with the Romans began.

But the Seventy Weeks are also determined upon Daniel's holy city, that is, upon Jerusalem, together with the temple and its worship.—In verse 25, it is said: “And the people of the

prince that shall come shall destroy the city and the sanctuary." Dr. L. Tafel translates thus: "And the people of the prince, which is coming, shall spoil the city and the sanctuary." The city and the temple, as the holy place of general worship for the Jews, together with their sacrificial service, shall be destroyed by "a people which is coming," or which was then yet in the future. Who were this princely people? History tells us that the party of zealots, who were the most stubborn opponents to Christianity among the Jews, armed themselves, and garrisoned Jerusalem and the fortress of the temple, thus standing up against the Roman sovereignty, which had control over the whole of Palestine. They became rebels against the righteous government, and were commanded by it to lay down their arms. This they refused to do.—The Romans would destroy neither the city nor the temple, but were compelled to do so, in order to effect their purpose. The Jews themselves were the real cause of the destruction of their city and temple, the place of their general sacrifice, as well as of their nation, though the destruction was carried out by the Roman government. No other than the prince of darkness, the spirit of Antichrist, could incite the Jews to such actions; consequently, this prince was the chief agent. However, this destruction of the sanctuary, does not refer to a spiritual or divine sanctuary, but to a literal one—that of the Jews in the temple, whose destruction was accomplished by the Roman troops.

“The end thereof shall be with a flood.” Such was the end of Jerusalem, as if a flood had swept away everything. It was all made even with the ground; all buildings, together with the temple and the city-walls were torn down, and every combustible thing was burned.

“He shall confirm the covenant with many for a week.” It is believed that Christ, the Prince of life, confirmed His covenant with many of His disciples during the seven years’ war; but that is quite out of question here. This sentence refers to the prince of darkness, the spirit of Antichrist, whose people destroyed Jerusalem, and whose covenant was with the rebellious Jews, to rise against the order of God and human authority, by which rebellion the war was caused. With these insurgents he strengthened his covenant, so that they would rather see everything destroyed, and sacrifice their own lives, than desist from rebellion. These his allies he sustained “for a week,” or seven years, to continue their bloody struggle.—No covenant of grace can be spoken of here, though indeed a covenant of curses, like those pronounced on Mount Ebal. Deut. xxvii. 13–26. There the Lord made a covenant with Israel, in which manifold blessings were promised for obedience; but for disobedience they were threatened with a twelvefold curse. That was a covenant of blessings and of curses. By obedience to the Lord it is confirmed and strengthened toward blessings and prosperity;

by disobedience and rebellion against God it is confirmed as a curse and a punishment. For a week or seven years, as long as the war lasted, it was confirmed by constant rebellion against God and His order, bringing on the curse and ruin of the whole Jewish nation.

“And in the midst of the Week he shall cause the sacrifice and the oblation to cease.” “In the midst of the week”—better: in the half of the week. The sacrifices of the Jews and their services ceased on Sunday, July 15th, A. D. 70; the temple was burned on the 9th of August in the same year. All this happened in the latter half of the week.

The expressions: “Unto the end of the war desolations are determined,” (v. 26), and “for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate,” (v. 27)—refer to the extension of the false worship, under the spirit of Antichrist, to the conflict between the false worship and the true, and between Christ, the Prince of life, and the prince of darkness. So long as the powers, employed by the spirit of Antichrist to make war against Christ and His people, are not overcome, and the contest is not at an end, so long the desolation shall remain; so long that determined shall be poured upon Jerusalem.

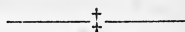
It is strange that our expositors of the Scriptures can consider the temple and the Jewish sacrifice as the sanctuary of God. These sacrifices and the

place dedicated to them among the Jews, were not holy in and for themselves. They were but typically holy until Christ. As soon as the true and real sacrifice, Christ himself, was offered, the typical sacrifices came to an end. From that time forth they were no longer even typically holy; neither the temple nor the offerings were so, for the real sanctuary had appeared, and the types had an end. Thenceforth their sacrifices could only be offered contrary to the order of God, and their temple be a desecrated place, which they had long before changed into a "den of thieves."

It is striking to observe how accurately History corresponds to the seventy weeks allotted as a respite to the Jews. As already said, those 70 weeks or 490 years are a portion of the 2300 years which comprise the entire period of Daniel's vision, and began on the thirteenth of the first Jewish month, in the twelfth year of king Ahasuerus, (Esther iii. 7-12), when the command went forth that all the Jews should be killed, A. M. 3700, or the 27th of March, 426 B. C. Counting 490 years forward, we come to the 27th of March, A. D. 65, which is the end of the respite granted to the Jews. At this very time, during the feast of the passover, the heavy eastern gate of the inner temple was seen at midnight to open of itself. The spontaneous opening of this gate was explained by the learned as a sign that the impregnability of the temple was gone by, that its gate was opened to the enemy, and its desolation announced. (Jos., Jewish Wars, Bk. vi., ch. 5.)

By this spontaneous opening of the inner temple-gate the Lord declared to them that they were left to themselves, and that His holy protection had departed from them. The pharisaical party of zealots, or priestly hierarchy, refused to be subject to the Romans; they armed themselves, and took possession of the fortress of the temple. This, in a few weeks, by the 11th of May, A. D. 65, brought on the war in all its ruthless severity. It ended, March 24, 72, having continued seven years, which comprise the time of confirming the covenant.—Everything was fulfilled almost to the day.

Thus the seventy weeks of respite began on the 27th of March, 426 years before Christ, and ended on the 27th of March, 65 years after Christ.—The time of grace had expired; the one week or seven years of judgment and punishment began, and closed on the 24th of March, A. D. 72, putting an end to the holy city, to the sacrifices and ceremonies of the Jews, and together with all this, to their nationality forever.



SECTION II.

SEVEN WEEKS AND THREESCORE AND TWO WEEKS.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks—
Daniel ix. 25.

These seven weeks and sixty-two weeks, put together, form a period by themselves, and are not to be confounded with the seventy weeks spoken of before. They are a period of 483 years, and determine the coming of Christ into the flesh. Their beginning is fixed at the time when the command went forth, that Jerusalem should be rebuilt. The 62 weeks apart from the seven weeks form another separate period, of 434 years, beginning with the completion of the wall of Jerusalem, and determining the time from that event unto the death of Christ. It is very important to consider each of these periods separately, and to guard carefully against interchanging them; for the beginning and end of each, and consequently, its own special application, is distinctly stated.

The chief cause of so many contradictions, and we may say, such a general confusion among chronologers, in regard to the times stated by Daniel, lies in a great measure in the fact, that these periods are confounded with each other, even against the nature of the connection evidently belonging and assigned to each. The object in view can only be attained by an unconstrained treatement of these periods.

This period of 7 weeks and 62 weeks, or 483 years, beginning with the time when the command went forth that the Israelites should return from their captivity in Babylon to their own country, to rebuild the city of Jerusalem, is the exact time until the appearance of Christ in the flesh. All that is

necessary to be quite sure about this, is to determine which command was the right one, and to know positively that it is the one here intended.— Having this certainty, we must know also the exact time at which that command was issued.

This command we can know and state positively and accurately; for the word of God has made it all plain and clear, and even called by his name the king who had to give it. The question then is:— From whom was this command to go forth? I answer: From Cyrus, the Persian king; for the Lord had destined him thereto, and foretold it through His prophets more than a hundred years before he was born, as when He spake through Isaiah, ch. xlv. 28: “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” In ch. xlv. 13, He says: “He (Cyrus) shall build my city, and he shall let go my captives.”

The second question is: Did Cyrus do this?— Answer: He did. In the book of Ezra, ch. i. 1–3, it is said: “Now, in the first year of Cyrus, king of Persia (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia: The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem,

which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem."

Now let us see what Josephus has to say in regard to this history. He says, in Book xi. of the *Old Jewish Wars*, ch. i.: "When Cyrus became acquainted with the prophecies of Isaiah, he conceived a strong desire to bring about their fulfilment. He therefore called the principal men of the Jews together in Babylon, and told them that he gave them permission to return to their native country, and there to build up the city of Jerusalem and the temple of God. He said further: 'I have given permission to the Jews in my land, to as many as are willing to return to their own country, to restore the city, and to rebuild the temple of God at Jerusalem upon the spot where it stood before.'" That Cyrus was the man who gave this command, and the only one who could give it, is thus proved by the unerring word of God, as well as by History.

When did this command go forth? On the tenth day of the fifth month, Ab. According to Wm. C. Thurman's *Biblical Chronology*, which I make use of here, it was the 15th of August, B. C. 488, and A. M. 3638, and the very day on which the seventy years' captivity of the children of Israel had an end. The day on which that captivity ended, must have been that on which the command went forth; for Cyrus refers to the prophecy of Jere-

miah, that the Jews should be liberated at the end of 70 years. Because he had perceived through the prophet Isaiah, that he was destined by God to release the captives, and to have Jerusalem and the temple rebuilt; because he saw, through Jeremiah, that the time of their captivity had expired; and chiefly, because the Almighty "stirred his spirit," (Ezra i. 1)—Cyrus issued this wonderful command. Moreover, for the same reason he only, and no other man in the world, could send it forth. Those 69 weeks or 483 years must begin with the going forth of this command, and end with the birth or appearance of Christ in the flesh. Everything, then, is clear concerning that command: but, notwithstanding that the beginning of this period is here positively stated, notwithstanding that the Omniscient himself, speaking through Isaiah, called by name the man, from whom this command was to go forth, long before he was born, and notwithstanding that this man, Cyrus, assures us that he did proclaim the command—aye, notwithstanding all this, nearly all our expositors of the Scriptures go to work and tell us, that king Artaxerxes issued this command, and Nehemiah executed it, in building the walls, when the temple and the city had been built for many years: all this simply to make their chronology suit.

If a system of chronology runs clearly contrary to the word of God, as the one we generally adopt does, one certainly ought to give room to the thought that something must be wrong about it. But in-

stead of doing so, we regard it as infallible, and endeavor, in an ingenious way, to effect an agreement between the two; this is always done in such a manner that the word of the Lord has to bend and mold itself to conform to man's reckoning.— But what is gained thereby? The result is simply confusion instead of elucidation. Our chronologers and expositors maintain that Cyrus's command went forth 536 years before Christ; however, 69 weeks make only 483 years, consequently their reckoning gives 53 years more than the Scriptures require.— As, therefore, the command of Cyrus does not suit their chronology, they seek for another, which they find in 445 B. C., 91 years later, when Nehemiah obtained permission to build the wall of Jerusalem. From that time they reckon 445 years to the birth of Christ; but those 69 weeks make 483 years, and so they have 38 years less by this command, which never was one. Those 38 years reach so far beyond the birth of Christ, unto His crucifixion, resurrection, and ascension; and now they tell us that those numbers refer to the end of Christ's career on earth. This, then, is what is to be meant by the words of Dan. in ch. ix. 23: "Unto the Messiah the Prince."

At the birth of Christ the angels said: "Unto you is born this day a Savior." He was the Savior even at His birth, and did not become such at His baptism or at His ascension. "For unto you is born this day, in the city of David, a Savior; which is Christ the Lord," Luke ii. 11. He not only was the Savior at His birth, but "Christ the

Lord" also. According to our chronologers, He only became such when He was baptized, as some have it, or at His ascension, as others think. All this is done to sustain the confused system of Bible chronologers according to established order, or rather, disorder.

The command of king Cyrus, which was and could be the only one, was given on the tenth day of the fifth month, Ab, the day on which the captivity of the Jews ended; it fell on the 15th of August, 488 B. C. That is the beginning point of those 69 weeks or 483 years, which ended with the birth of Christ, in August, five years before the Christian era began. Some of our most learned men agree in saying that the Christian era began at least four years too late. Wm. Thurman tells us in his Chronology, that it was the 15th of August, when Cyrus gave command to rebuild Jerusalem and the temple, and that Christ was born on the 15th of August, five years before the beginning of our era.

"And after threescore and two weeks shall Messiah be cut off, but not for Himself"—in the German; "and be nothing more," v. 26. These 62 weeks, separated from the seven, form a period of 434 years, and show when Christ was to be cut off, or to die. It is said that in the space of 69 weeks, in which 7 weeks and 62 weeks form an undivided time, the walls of Jerusalem shall be built again," even in troublous times." Those 62 weeks, standing by themselves, must therefore take their beginning with the time at which the walls were completed.

According to Nehemiah vi. 15, the wall was finished on the 25th day of the month Elul, or on the 11th of September, 406 B. C. ; consequently, this period ended on the 11th of September, A. D. 29, about six months before the death of Christ. It is said: "*After* threescore and two weeks shall Messiah be cut off;" that is, after the expiration or end of 62 weeks Christ shall die. To be cut off and "to be nothing more" are here equivalent to dying the death, which happened six months *afterwards*, thus fulfilling this Scripture.

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SECTION III.

THE WOMAN CLOTHED WITH THE SUN, AND
MICHAEL'S CONTEST WITH THE DRAGON.

"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto

God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days," Rev. xii. 1-6.

I. THE GREAT WONDER IN HEAVEN.

The term *heaven* frequently indicates an elevated station, as that of emperors, kings, princes, and in general, superiors and officers in the civil world, as well as in the economy of the church. It also signifies a moral or spiritual condition, as well as the kingdom of God on earth or the Christian church in this world; likewise the heavenly kingdom in the world of glory. The context with which the word is connected, must explain its proper relations. In this book the term *heaven* is generally used with reference to God's kingdom on earth.—It is thus employed in this passage. This great wonder appears in the Christian church, in the domain of Christianity.

II. THE WOMAN AN IMAGE OF THE CHURCH.

The *woman clothed with the sun* represents the pure and true church of Christ in this world. In ch. xix. 7, it is said: "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." And an angel said unto John, in ch. xxi. 9: "Come hither, I will shew thee the bride, the Lamb's wife." It is clear that both these passages refer to Christ and His church. She, the pure church, is "the

bride, the Lamb's wife." This woman clothed with the sun, cannot therefore represent anything else.

"Clothed with the sun." She is illumined throughout by Christ, the Sun of Life; He is her living light; she is His habitation. She is surrounded by Him as with a robe of glory. She has put off the old man Adam and his desires; and put on the new man Christ and His mind like a garment: The Sun of Righteousness is the power and glory of the church.

"The moon under her feet." The moon is the resting place of her feet; she stands upon it. The moon is a symbol of change. The Mosaic shadows and sacrifices and ceremonies were types, and could continue only until the reality which they represented came forth to endure.—When that which is real and permanent has come, the ideal ceases; hence, the moon is a type of change. But shall the woman, the church stand on that which is changeable? No, she is not built upon untenable ground. She rests upon the Messiah revealed by God Matth. xvi. 18. Not upon the confession of Peter, but upon that which was revealed by God, by which Peter knew that Christ was the Son of God. Christ says (v. 17): "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And upon this rock"—that which is revealed by God—"I will build my church." In the sacrifices God began to reveal His Son; the lamb of the passover pointed to the true Lamb of God which was offered for the sins

of the world. So also the sin-offering made on the great day of atonement for the reconciliation of the people, points out Christ's offering for the sin and atonement of the whole world. Hence these symbolical matters were divine institutions that confirmed and made more comprehensible to the people the promises of the coming Messiah. Upon these divine confirmations of His promises and indications of a future offering of atonement by Christ, the wonderful woman of the sun has firmly set her feet, proving that everything has been done according to God's counsel and God's will.

Moreover, the moon is a luminary inferior to the sun. Thus the arrangements of the Old Testament were much inferior in light and power to those of the New. They were typical and preparing the way for that which is perfect.

“Upon her head a crown of twelve stars.” This is a glorious representation of the twelve apostles of Jesus Christ. These apostles were called by Christ to become, under Him, the founders of the New Testament church, the bearers of the divine doctrine unto the people. As teachers they shine, “as the brightness of the firmament, and as the stars for ever and ever,” Daniel xii. 3. These are the stars upon the head of the woman; she is crowned with them, and “continues steadfast in the apostles' doctrine,” Act ii. 42.

III. THE WOMAN'S CRIES OF TRAVAIL AND ANGUISH.

"And she, being with child, cried, travailing in birth, and pained to be delivered." By these symbolical terms is represented the condition of the pure church of the New Testament. The time when she was in such a state of distress, sorrow and anguish and cried so pitifully for help and deliverance, was that of her tenth persecution, by far the most cruel of all, under the dominion of pagan Rome, between the years of our Lord 303 and 311. For eight years this persecution continued without interruption, and all conceivable modes of torture and execution. Fresh edicts by the emperor Diocletian still increased the severity of the measures taken for the utter extermination of the church; and so new and more horrible means of attaining this end continued to be devised. The woman's cry of wailing and anguish, to find a helper and deliverer, in her agony, fell into this period, and was the time of the opening of the fifth seal. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 9, 10. Here the martyrs are represented as crying out beneath the altar of sacrifice upon which their blood was shed for the sake of the word of God, during the ten persecutions of this pagan

imperial power. Their blood, together with that of the tenth persecution, called for vengeance to the holy and true God of heaven. Beside this innocent blood, the hard pressed church was crying, in her sorrowful condition, as in travail, unto God for help and deliverance.

IV. THE WOMAN'S SON A TYPE OF TRUE GOVERNMENT.

"And she brought forth a man-child, who was to rule all nations with a rod of iron." This man-child can be no other than a civil government, founded and administered on Christian principles. This is proved by the rod or scepter of iron. Iron is a type of rigor, strength and perseverance. A government ordained and administered according to the laws of God, is strong and firm to endure every trial. It is a severe rule and rod of correction for the wicked, but a gentle protector of the pious. Only such a rod of correction could restrain those heathens from satisfying their malice and murderous desires upon the Christians. A government which protects the good and, punishes the evil and secures liberty of conscience in matters of worship, is a gift of God. Such a protective government was affected under Constantine the Great. He adopted Christianity in the year 311, became the sole ruler of the Roman empire in 323, declared Christianity the only true religion, and raised it in 324 to be the religion of the state. Laws and ordinances were accordingly introduced and in 330

the pagan worship was forbidden. Thus arose a government to protect God's kingdom on earth, and this was the man-child brought into the world by the woman.

Before we proceed with the history of the woman, it is necessary to say something of the dragon, her arch-enemy. The dragon is Satan, who made use of the Roman sovereignty to exterminate Christianity. This heathenish sovereignty is the external image of the Devil's internal fury against God and His cause.

The dragon is red, fiery, cruel, thirsting for blood. He has seven crowned heads. The seven heads with crowns represent the seven forms of government, according to which the Roman empire was administered; crowns being signs of rulers. These rulers were kings, consuls, dictators, decemvirs (ten men), military tribunes, triumvirs (three men), and emperors, or sole sovereigns. The ten horns signify ten provinces, over which this government extended.

There is a distinction to be made between the seven heads and ten horns of the beast of the sea, in ch. xiii, and those of the dragon. *There* seven heads indicate seven principal governments that were hostile to God and which being completed in the Papacy, thenceforth compose the perfect beast; while ten horns signify ten kingdoms that afterwards arose out of the Roman empire. *There* the seven heads are *not* crowned; but the *ten horns bear crowns*, because they represent kingdoms.—

Here the seven heads bear crowns, because they typify seven forms of government; while the *ten horns* are *not* crowned, because they picture ten provinces of one empire, and *not* kingdoms as before.

V. THE DRAGON THE ENEMY OF THE WOMAN.

“And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

Constantius Chlorus, father of Constantine the Great, was the fellow-regent of Diocletian and Maximian, who abdicated in the year 305. He reigned in Britain, Gaul and Spain. After his death in 306, Constantine, his son, who favored the Christians, reigned in his stead. The soldiers of Constantine proclaimed him emperor; and so he made a campaign through Italy, conquering Maxentius, his fellow-regent, in the year 312. At the same time Licinius, his brother-in-law, was ruling in eastern Europe, and Maximian in eastern Asia. In 313 Constantine proclaimed an edict which gave permission to every one to espouse Christianity.— In the same year Maximian was conquered by Licinius and Constantine, and died shortly after.— Constantine's sole fellow-regent now was his brother-in-law. But the friendly relations between the two soon changed into open hostility. Licinius devoted himself entirely to heathenism while Constantine adhered to Christianity; consequently the war which broke out between them in 323, became a struggle of life and death between Christianity

and paganism. Licinius was overcome, and Constantine was lord of the whole empire.

Here may be seen how eagerly the pagan emperors Maxentius and Maximian, watched every step of Constantine, because they knew that his father had been favorably disposed toward the Christians, and had not carried out in the countries under his jurisdiction, the edicts issued from Rome for their extermination; besides, they had perceived how Constantine, from the beginning of his reign, had proved his disposition by his acts. These pagan rulers fought with all their might, to swallow up the government that protected Christianity, in its very beginning; moreover they kept on murdering the Christians, as long as they could. In this manner the dragon stood before the woman, who was ready to be delivered, for to devour her child as soon as it was born.

VI. THE REMOVAL OF THE WOMAN'S CHILD.

"And her child was caught up unto God." The protective rule, or national institute of Christianity, typified by this child of the church, is the right of government which naturally belongs and is peculiar to the kingdom of God. Consequently it is of God; but here it is removed back unto God, its Author. True Christianity gained but little in being made the religion of state by an imperial decree; for this made no better Christians of the people. They adopted it externally, but within they were heathen as before; and thus the inhabit-

ants of the great Roman empire became Christians without really possessing Christianity. In a short time the mode of worship was accommodated to the carnal mind of these pretenders, and made to consist chiefly in a service of images and ceremonies. The officers of the church adopted high titles of honor: pride, avarice, ambition and worldliness suppressed purity of heart and holiness of life, while the worship in the churches was more like a public display than a true adoration of God. The secularization of the church called into existence corresponding fixed laws, by which it was ruled. As early as in the reign of the emperor Theodosius, which extended from 408 to 450, such an ecclesiastical code was compiled; another was made under Justinian, between 529 and 533. This theological doctrine of faith introduced by the emperor Justinian was under the protection of the civil power; it was the creed of the state, which the people were bound to hold and teach, and which was to guide them in conducting their public worship, without paying any special attention to the teachings of the Bible. Whoever believed or taught otherwise was persecuted, as well as under the rule of Paganism. Civil protection was denied to the truly pious, and thus the man-child was caught up unto God.—That is to say, God takes the right to a protective government, which belongs to His kingdom, in care for His people, until after the woman's flight into the wilderness; then He will restore it, to remain in her possession unto the end of the millennium.

VII. THE WOMAN'S FLIGHT.

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

“The woman fled.” Her flight was away from the serpent into the wilderness—into solitude. The wilderness is here to be considered in a twofold sense. It means a state of solitude and retirement. The true Christians withdrew from the public service of display and images, and in separate meetings conducted their worship according to the doctrines of Scripture. But the term also indicates an unorganized state, into which the true Christians were placed, because as an organized body they could not exist, neither in a civil nor ecclesiastical way. This state is, therefore, the contrary of that exalted condition, in which they were placed by the civil laws and rights of Constantine the Great. This signifies the lowly and distressed condition of the church in which, being without civil rights and protection, she had to remain.

This state of her retirement from the false worship, is likewise the place God has prepared for her, that they should feed her there 1260 years. By the birth of the son with the royal scepter she became the sovereign of the whole vast Roman empire, which at that time extended over a great part of Asia, Africa and Europe. She not only enjoyed civil rights, protection and help for her-

self, but she commanded others how to behave and conduct themselves. This protective ruling element was caught up from her unto God, though not for ever, for He will restore it to her after her abode in the wilderness, that she may rule the whole world.

Thus from her exalted, organized condition the church was transferred quickly, as on eagles' wings, into the unorganized state of oppression, suffering, disgrace, persecution and all the adversities of life; where, destitute of political rights and human help, she was treated at will by wicked and satanic sovereignties. The general history of the church proves irrefutably that she was placed in such a state; but, in spite of all oppression and persecution, she was sustained by God, and the doctrines of the Scriptures were preserved. That this wilderness signifies only some remote place, such as Piedmont in Italy and the valleys of the Alps, where a small congregation of Christians maintained themselves through all the persecutions of the dark period, cannot well be supposed; for this would not fully exhaust the sense furnished by the history of the church. Christianity was extended, not only through western Europe, but in other parts of Europe, in Asia and Africa; up to this day it has preserved itself under the Turkish yoke, as well as in the north of Europe under the Russian government. The term in question represents the oppressed state of Christians in general, in which they continued among the nations of the

earth as an unorganized people, without the right of introducing spiritual or civil laws for their protection and safety, as claiming these from existing legislatures, in different countries. True, pseudo-Christianity had legal protection in spiritual and civil matters; but not so the true. Nevertheless God still fed this congregation.

Roman Catholicism and Mohammedanism began their false worship at almost the same time; and they caused abominable desolations in the province of divine service and religion. Laws, spiritual and civil, protect these desolating religious systems: the people are compelled, by force of arms, to yield obedience, and so the true worship is thereby suppressed and destroyed. As long as these powers exist and are able to tyrannize over her, the church remains, more or less, in the wilderness.

“A thousand two hundred and threescore days.” This means 1260 years. They are the years of power for Mohammed and the Roman hierarchy, as well as the years of the woman's flight. Particulars may be seen in Chapter Third, sections I. and II.

VIII. THE PERSECUTION OF THE SERPENT.

“And the serpent cast out of his mouth waters as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”

The serpent represents the enemy of Christianity in the province of spiritual things, and the dragon, the same in civil matters. That the flood of water issued from the mouth of the serpent and the dragon, proved that it must be something of an ecclesiastical and political nature. This water can therefore be nothing else than the false doctrines of Mohammed and the papal see of Rome; for these are of a spiritual and secular, of an ecclesiastical and political nature, and each in itself is a twofold power to persecute the Christians. Water is a symbol of doctrine. Pure water is a symbol of the pure teachings of the gospel. Water from the mouth of the old serpent can be nothing else than a satanical doctrine, by which a satanic economy is set up. Even in Paradise the old serpent with his lying mouth preached his subtle falsehoods to our first parents; this he does to day by means of Islam, and more particularly by means of the Papacy. The papal idolatry is an abominable desolation and impurity under the name of Christianity, but according to the Scriptures nothing less than spiritual fornication and lewdness.

In the wilderness—aye, in the spirit in the wilderness, John saw the great whore sitting “upon a scarlet-colored beast, full of names of blasphemy.” She held a cup in her hand “full of abominations and filthiness of her fornication; and upon her forehead was a name written, **Mystery, Babylon the Great, the mother of harlots and abominations of the earth.**”—

Rev. xvii. 3-5. This woman is the Romish church, and the antitype of the woman of the sun. She is the "mother of harlots and all abominations of the earth," the mother of false doctrines and false worship. She lives and abides in the wilderness, in spiritual desolations, and is "drunken with the blood of the saints and the martyrs of Jesus," v. 6. She makes the nations drunk with "the wine of the wrath of her fornication," the cup of her filthiness, which is kept constantly filled by the flood from the serpent's mouth. By this flood of lies the woman of the sun was to be drowned; but she remained in the light of the pure doctrine of her Savior and His apostles, and in the midst of this spiritual desolation and persecution she is preserved by God and fed with the bread and water of eternal life.

"And the earth helped the woman . . . and swallowed up the flood which the dragon cast out of his mouth."

The earth or the civil world helped the woman. By means of the Reformation many States were in a short time wrestled from the Roman hierarchy, as for example, Prussia, Saxony, Wurtemberg, Hesse, Sweden, Denmark, Switzerland and others. They defended their rights, and protested against the assumptions of the Roman hierarchy at the Diet of Spire in 1529, and at the Diet of Augsburg in 1548; and 1555 the religious peace of Augsburg was confirmed. Thus help was given to the woman by civil rulers, that she might not be drowned

by the flood of persecution caused by false doctrines and false religions.

But the woman of the sun obtained still more help from the earth. England, Switzerland and the whole of Germany renounced the papal idolatry and became Protestant lands. Countries entirely Catholic, which had not tolerated other religious creeds, such as Austria, Spain, Italy and France in part, have recently granted toleration by changing their constitution. Even Turkey will soon have to yield still more than she was compelled to do after the Crimean war.* But the greatest help of the church is found in the government of the United States of America. In this, the only free government of the world, the man-child with his sceptre is restored to the woman by God, never again to be taken from her. Through this also the millennium will be begun and completed.

IX. THE WAR IN HEAVEN.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” v. 7-9.

The beginning of the war. That this contest took place in the pre-Adamic world of

*After the war with Russia, Turkey *did* yield.

spirits and angels, as is generally supposed, is to be doubted. The passage before us, with others, is adduced as a proof; but a close examination thereof compels us at least to doubt the correctness of this supposition. Take this, for example: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isaiah xiv. 12.—Here the subject is certainly not the fall of an angel or spirit, but the fall of Nebuchadnezzar, king of Babylon, who had exalted himself above God, by setting up an image, and commanding his subjects, under penalty of death, to worship it. The three men in the fiery furnace (Dan. iii. 21) prove this assertion. And when, walking in the palace of the kingdom of Babylon, he cried out: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" a voice fell from heaven, and said unto him: "The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the fields they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The same hour was the thing fulfilled, Nebuchadnezzar, the fair son of the morning, fell down from his heaven—from the honor of his majesty—into insanity and beastly habits, Daniel iv. 29-33. Hence, also, it is said in Isaiah xiv. 16: "Is not this the man that

made the earth to tremble, that did shake kingdoms?" It is scarcely to be conceived how this passage can be employed to prove a war and a fall of angels in the pre-Adamic world of spirits, or heaven.

"For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," 2 Peter ii. 4. Here it is only said that angels have sinned, that they have been cast down by God and are reserved unto judgment, not in consequence of a war with Michael in the pre-Adamic spirit-world, but by God. "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day," Jude 6. This passage also knows nothing of a war in the angelic world. It says only that angels lost their first estate, that they left their habitation or place of abode, were cast down by God, and, bound with everlasting chains of darkness, are reserved unto His judgment.

"I beheld Satan as lightning fall from heaven," Luke x. 18. This falling of Satan took place at the time when Jesus was on earth, not before men lived upon it. When seventy disciples whom He had sent out shortly before His death, returned, with joy, and said unto Him: "Lord, even the devils are subject unto us through Thy name!"—He spake these words unto them. Considering what had been accomplished by the seventy, and

what remained to be accomplished by His impending passion, He saw Satan fall from heaven, that is, from His high station as the prince of this world.

Through Christ's sacrifice of atonement, completed upon the cross, the dominion of Satan, of sin and death, was broken; through His resurrection, life and immortality were restored to mankind that were held captive by death. Thus Satan was cast down from heaven; thus the prince of this world was cast out (John xii. 31), and the prison of death overcome. Up to that time Satan, the accuser of their brethren, could still point to the millions of bodies, that had to lie captive under the power of death; for not one of them could rise ere Christ had risen. But when Christ, the one greatest sacrifice, had actually been offered as a ransom for the sins of all the world, having delivered Himself unto the death which could not hold Him, He arose, taking with Him some of the first fruits of His resurrection, whose bodies left their graves after His rising, and appeared unto many, Matth. xxvii. 52, 53. This had fallen upon Satan as a snare, and caused his sudden fall; for the utmost bounds of the spirit-world had discovered, through Messiah himself, that a deliverer from sin, death and hell had actually appeared unto mankind.

Of a war among the angels in heaven in that far remote period before the creation of man, there is, in my opinion, no proof in the word of God.— This war must have begun at a time when Satan already was Satan, not when he became such; and

it must relate to our earth and the human family, in so far as it can be determined with Biblical certainty.

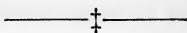
Michael signifies: Who is like the Lord? or, Who is like unto God? He is called "the great prince" in Daniel xii. 1, and "the archangel" in Jude 9. He is a created angel, who stands for God's people and helps to defend their right to rule our earth, as may be plainly seen from Daniel x. 13-21, and ch. xii. 1. The angel Gabriel tells us that the prince of the kingdom of Persia had withstood him one and twenty days, and he had remained there with the kings of Persia—"gained the victory over the king of Persia," according to the German version. In ch. x. verse 21 he says: "There is none that holdeth with me in these things, but Michael your prince;" and further in the next verse: "Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him."—From this may be seen that Michael stood up for God's people in behalf of their right to rule, and consequently came in conflict with such sovereignties, as willed otherwise. It was in order to attain this object that he disputed with Satan about the body of Moses, Jude 9. The dispute about the body of Moses is not about his dead body, but about the legal right of government belonging to the kingdom of the Lord Jesus, according to which God's people must be ruled; and which was administered typically by Moses and Aaron. There can be no question here of a dead body of flesh and blood, but

a body of law. That under the Mosaic economy a priestly kingdom was called into life by Jehovah, and administered by Moses and Aaron, is a fact; that this official administration ceased with the seventy years' captivity, and thus lost its life and power, is another fact. The right to rule had not ceased, but its vital force was spent; its executive life was extinct. In this condition it could justly be compared to a dead body; and this is the body of Moses spoken of here, as is proved by Zechariah iii. 1-8.

“And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan. The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” v. 1-2. After the Babylonian captivity the Mosaic government was again to be put in force among the Jews. Zerubbabel was the prince, and Joshua the high priest. Here stood the angel of the Lord and Joshua the high priest, who was to be re-invested with his festal or official robes. He was to revive the extinct priesthood, that it might remain in its typical relation unto the coming of Christ. This Satan would not allow, hence his opposition. He opposed not only the typical, but rather the real priestly kingdom of Christ. This high-priestly kingdom of Jesus Christ is the real apple of discord between Satan and Michael, the arch-angel.

Christ's kingly priesthood and high-priestly kingdom are to furnish means and ends, of ruling this world, and not the murderous laws of the prince of this world, and the god of the earth. Michael and his angels continue to fight against Satan and his angels, until every false form of government, civil and spiritual, are exterminated from the earth, and Satan will be cast out of his ruling element forever.

Shortly the Papacy and Islam, both of which assumed spiritual and political rights, will be cast out of the ecclesiastical and political heaven, and the government of the royal priesthood of Jesus Christ obtain life and power among all the nations of earth. Be it so. Amen.



SECTION IV.

THE MILLENNIUM OR MILLENNIAL KINGDOM.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thou-

sand years. But the rest of the dead lived not again until after the thousand years were finished. This is the first resurrection,

Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 1-6.

This passage of Holy Writ furnishes the basis for the theory of a millennial kingdom, also called Millennium, which word signifies a thousand years. The term is used to indicate a period of a thousand years of peace, which still await the church, and will be on this earth. The Millennium therefore is a time of terrestrial bliss for the congregation of Christ, in which they shall enjoy the lofty blessings won in lowliness and servility, during so many centuries of hard and bloody struggles with Satan and the God-hating sovereignties of earth. Not until all governments that bind the conscience and refuse religious freedom to man shall be abolished, can the general extension of God's kingdom and a period of lasting peace begin. That there is a millennial period of triumphant victory for the Church over all hostile powers, is believed ; but it all belongs to this earthly life.

A millennial *glory* during which *evil* shall be abolished, so often talked about, is not taught in this passage, and nowhere else in the Bible, and is therefore only *imaginary* and erroneous. In this period of a thousand years, *evil itself* is not abolished ; but it exists in the world, and will exist throughout

this period, not in a domineering but, in a *subdued* state, under the *control and influence* of the Spirit of God, who shall enlighten all the nations of this world. The power and dominion of Satan, and prince of this world, is not annihilated but *suppressed* and *subdued* by the *power* of the Gospel.

Sickness and death will not be abolished but the power thereof diminished; for it is said: "There shall be no more thence an infant of days, nor an old man that has not filled his days, for the *child* shall die an *hundred* years old," Isaiah lxxv. 20.—The righteous and unrighteous will die, and the saints walk by faith and not yet by sight. Man shall eat bread "in the sweat of his face." The *whole creation* is not yet "delivered from the bondage of corruption," but groaneth and travaileth in pain waiting for the manifestation of the sons of God, Rom. viii. 19–22.

It will be a period of general *gathering* to the *true* worship of God, and of *universal* blessedness, peace and safety without war, and of a general teaching of the ways and laws of God, which the following passage will prove. "But in the *last days* it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be *exalted* above the hills; and *people* shall flow unto it. And many nations shall come, and say: Come let us go up to the mountain of the Lord, and to the *house* of the God of Jacob; and He will *teach* us of His ways, and we will *walk* in His paths: for the law shall go forth

of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning hooks: *Nation* shall not lift up a *sword* against *nation*, neither shall they learn war any more. "But *they* shall sit *every man* under his *vine* and under his *fig tree*; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it," Micah. iv. 1-4.

It is a period of general knowledge of the Lord: "For the *earth* shall be *filled* with the *knowledge* of the *glory* of the Lord, as the waters cover the sea," Hab. ii. 14.

It will be a period of victory, for the Church of Christ on earth, over the ruling power of Satan, and "the *rulers* of the *darkness* of this *world*" and "spiritual wickedness in high places;" for Satan will be bound, his domineering power arrested, and with it, all the ruling powers of the darkness of this world will be suppressed but not abolished.

There will be a *triumph over death itself*; for the holy martyrs, of every age, will have part in the first resurrection and reign with Christ a thousand years. This reign is not a *visible terrestrial* reign; "but the *result* and *influence* of this invisible reign will be *visible terrestrial* and *secular*. Christianity will gain a complete external victory, will be unconditionally recognized by all rulers and governments, and exhibit a most *glorious development* in all the relations and circumstances of life, in art

and science, and in all the employments and interests of men; the loftiest and the most lowly relations of life will be established, and sanctified in the Lord, Zech. xiv. 20, 21.

But this consummation is still of a terrestrial nature, and is consequently not yet complete, but belongs to the *Messianic* reign of the *gospel economy*; "for He must reign" (as Messiah in and through His Church and not as Lord of glory) "till He hath put all enemies under His feet.—"The *last enemy* that shall be destroyed is *death*" *Death* shall be *destroyed* at His coming, and not before.

I. EVENTS PRECEDING THE MILLENNIUM.

Within the last ten or fifteen years, many, aye, very many momentous events have come to pass, which are evidently to be regarded as preparing the way for the millennium. Many predictions of the prophets are fulfilled; and the periods in which, according to their visions, such events should take place, correspond to those of their fulfilment.

Daniel's 2300 years, which began in 426 B. C. and ended in 1875, are completed with regard to their two periods. The first of 490 years referred to the destruction of the Jewish capital and sanctuary, and the end of their nationality; it was literally fulfilled between A. D. 65 and 72. The second relates to Antichrist, the power that persecutes the Christians, and that was finally concentrated in the Roman hierarchy; it ended in 1875.

The nationality of the Jews has ceased, and the Pope's power of killing and murdering Christians has come to an end.

The 1335 years spoken of in Daniel xii. 12, which began in 533, when the false worship was established in Rome, and urged upon the people by force of arms, ended in 1868, and constitute the period fixed for that power which suppressed liberty of conscience.

The thousand two hundred and threescore years, during which the woman clothed with the sun was a fugitive in the wilderness (Rev. xii. 6), end at the same time.

The forty and two months, or a thousand two hundred and threescore years of Rev. xi. 2, 3, which began in 606 or 607, when the Pope of Rome was declared the Father of all Christendom, ended in 1866 or 1867.

From this may be seen that the periods stated by the prophets for the oppression of Christians and Christianity by these powers, end and have ended at the present time. The question then is: Are there any signs which will signify this supposition? We consider but a few events of the many, which occurred within some years.

Our Civil War was a grand event. The best powers of our whole country stood arrayed against each other in arms. And why? We profess to be a free people, and grant liberty of conscience unto all. We express our principles as follows: "All men are created equal, and are endowed by their

Creator with certain inalienable rights; among these (rights) are life, liberty, and the pursuit of happiness." Had we granted these rights to the four millions of our black population? Just because we did not, we were compelled to have a war. The struggle was long and hard; but in 1865 it ended with the overthrow of the slave-power and the triumph of liberty. With this triumph began a new epoch, not for our country only, but for all the countries of the earth. The power of the slaveholders, displayed in the most detestable form of servitude ever known, was broken; four millions of men who had been degraded beneath the brute, were recognized as human beings and declared free men. This declaration penetrated all institutions of slavery like thunder and lightning, proclaiming that henceforth they are doomed to be abolished. Besides it announces to the world that the American people and country are now in reality what they have long claimed to be. All this is preparing the way to universal freedom on earth.

In 1866 and 1867 Russia, America and Prussia refused to recognize the papal government as a civil power, and all diplomatic intercourse between them and it ceased.

The king of Italy took from the Pope his city and state, occupying them on the second of July, 1871. September 23, 1871, the Jesuits were banished from Rome by the Italian government. They were also driven out of Mexico and Prussia. Protestant service is held in Italy, and in Rome there

are five* Protestant churches. Bibles are sold and read in the "holy city," in the abode of those who used to burn Christians and Bibles. Thus God fulfills His prophetic words.

The Franco-German war gave a powerful decision against the papal hierarchy. This power is broken. Protestantism was victorious. France, the imperial support of the Pope, became a republic.

On the 13th of July, 1870, the dogma of the Pope's infallibility was adopted, by 450 votes against 88, as a tenet of the Catholic church. Thus that "man of sin," "the wicked one" has reviled the Most High in heaven, by making himself His equal. But at the same time he has reached the summit of his arrogance and revealed the "mystery of iniquity;" therefore, according to the law of equilibrium, he is near his entire dissolution. By the same act he has caused a schism in his church.

II. THE TIME OF THE MILLENNIUM.

According to some, the jubilee of jubilees, the hundredth anniversary of our independence, is to be the time of the Millennium. Be this as it may; but that our government is the only one that secures civil and religious liberty unto all, can not be denied; and that the Centennial of liberty, in which all nations take part, is celebrated just now, (1876) may not be merely accidental. It is not only a world's exposition, but a festival of liberty; to this end, and to no other, it has been instituted. It is not without significance, and therefore well deserves our

* There are now (1881) *nine*.

attention. These and many other events which could be mentioned, tell us that in the present age a change of things has taken place, and that such will take place hereafter. But let us return to the subject of our discussion.

The angel coming down from heaven, with the key to the bottomless pit, is believed by many to be Christ. But, if so, His coming here is not His coming on the last day. Here He comes as an angel, as a messenger, and thus belongs to His Messianic kingdom. On the last day He will come as "the Lord of glory," "in the clouds of heaven with power and great glory." Here He comes as a messenger to bind Satan for a thousand years; then He will come to judge him and cast him down to hell forever.

The sitting in judgment of verse 5 refers not to the last judgment, which God will pronounce upon all men, but to the reign and the jurisdiction of the pious on earth; for "judgment was given unto them," v. 5. To them was given the right to rule the earth.

III. THE RESURRECTION.

This means the resurrection of the pious, for "the dead in Christ shall rise first," 1 Thess. iv. 16. The first resurrection took its beginning immediately after the rising of Christ. "And many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, appeared into many," Matth. xxvii. 52, 53.

This was the beginning of the first resurrection which will continue at the beginning of the Millennium, with the rising of those "that were beheaded," the martyrs, and close with the final act of the general resurrection. Then all the pious shall rise first, before the unrighteous. Thus the first resurrection has a beginning, a continuance, and a completion; and the Millennium will not come after the general resurrection.

IV. THE BINDING OF SATAN.

Satan is bound, cast into the bottomless pit, and shut up therein. The binding of the Dragon, the old Serpent and Satan, means to take from him the power of ruling this earth by wicked men and unjust laws. This takes for granted that all sovereignties of the world that oppose the divine laws, ordinances and administration, and the rights of man's consciences, must be removed, to make room for something better.

Cast into the pit—transferred to his own abode. He came from the pit, and is the angel thereof, Rev. ix. 11. Into this he is cast, and shut up as a prisoner for a thousand years. Thus Jesus Christ comes as the angel or chief messenger of God, with the key to the pit of hell and death, and binds the Dragon, that is, takes from him his power over the sovereignties of earth, though he be called "the God of the world," and the "Prince of this world." This is one of the great works pertaining to the mission of Jesus as Messiah. It is also re-

presented typically by "treading the wine-press of the wrath of Almighty God," in Rev. xix. 13-16 and Isaiah lxiii. 1-6; by the battle with the king of the earth at Armageddon on "that great day of God Almighty in Rev. xvi. 14; and by the sitting in judgment upon the four beasts" for the saints of the Most High," in Dan. vii. 9-14 and 21-27.

The war of the archangel Michael with the Dragon in Rev. xii, and the crushing of the monarchial image of the stone "cut out of the mountain without hands," signify the same thing. Satan will not only be bound with a great chain, which can not be broken, but thus bound he will be cast down into the Devil's pit; so that he will be prevented, not only from employing the sovereignties of earth to his purpose, but also from deceiving the nations.—What a blessing for the world, and how like unto heaven this earth will be even then!

"Hasten, Lord, the glorious time,
When, beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Mightiest kings his power shall own;
Heathen tribes his name adore;
Satan and his host o'erthrown.
Bound in chains, shall hurt no more."

V. THE RESURRECTION OF THE MARTYRS.

They that were beheaded lived.

They, being witnesses of the Lord Jesus, are to be admitted as first fruits of the first resurrection. Doubtless those who went out of their graves at the time of

Christ's rising were the martyrs of the early ages. As they were the first fruits of the first resurrection of the past, these will be the first fruits of the future.

"They lived and reigned with Christ." This reign, however, is not visible, but invisible; for Christ reigns visibly through His children only.—That the martyrs, as those who have lost their lives through malicious rulers for Christ's sake, will have a special interest in His reign, is highly probable. They will be His fellow-regents.

VI. THE LOFTY BLESSINGS OF THE MILLENNIUM.

A sound civil government is of so great importance that the manifold benefits which the country derives from it, are scarcely to be conceived. It provides rest, peace, safety, protection and prosperity. Such a time of peace is promised us in God's word. Isaiah says, in ch. ii. 4: "And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more." "They shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken," Micah. iv. 4.

It will be a time, when science and the knowledge of the Lord will be universal. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14.

The power of death will be weakened, for "there

shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old," Isaiah lxxv. 20.—The earth will become more fertile and the animal creation more tame. The blessing and peace of God will descend upon the earth and its inhabitants. See Isaiah xxxv. 1–10. Such is the Millennium of the Bible.

Will the second advent of Christ be before this period? We say emphatically no, and prove it.—After Christ commissioned his disciples to preach the gospel to all nations, he said: "Lo I am with you always, even unto the *end of the world*. The end of the world or Gospel age is the time of the restitution of all things; for "He (the Lord) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things," Acts iii. 20. 21.

Is the *beginning* of the Millennium, *in time*, the same with the end of the world, and with the *time* of the restitution of all things? If so, then He will come at its beginning, if not, then He will not come at that epoch. The German Bible has it—"Behold I am with you all days, till the end of the world."—"All days," in preaching, until the last day at which day He will come in His glory.

The more defined time of His second advent is given by our Lord himself, when He says: "When the son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be

gathered all nations, and He shall separate them as a shepherd divideth the sheep from the goats.”—Matt. xxv. 31, 32. Here is positively said that when He shall come, He will sit on His throne of glory to judge all nations. This judgment-day must therefore be the day of His coming, and must also be the last day; for Jesus says: “He that rejecteth me, and receiveth not my words, has one that judgeth him: the word that I have spoken, the same shall judge him in the last day,” John xii. 48. At this *last day* our Lord will come in His glory, and not at the beginning of the Millennium; for He says so Himself.

Again, it is said, that “the Lord Himself shall descend from heaven—and the dead in Christ shall rise first.” The resurrection day is called the last day. Jesus says: “This is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day,” John vi. 39. “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day,” verse 40. “Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day,” verse 54.

A Pre-Millennial advent can never be harmonized with these positive and absolute statements of Christ Himself; for the resurrection day and the judgment day are one and the same day, called the last day, and the great day of the Lord. At this

great and last day our Lord will come in His glory, and not before nor after. It will be the last day of the Gospel dispensation, and the day of restitution and consummation of all things, in which all saints will be raised to immortality, the then living believers transfigured, the unrighteous raised, judged and sentenced. Satan, not only bound a thousand years, but doomed forever, death swallowed up in victory, the marriage supper of the Lamb celebrated, by the redeemed of the Lord, and heaven and earth renewed, and a new heaven and a new earth brought forth by Him, who says: "Behold I make all things new." After this last and great day there will be no other day, much less a thousand years for saints to reign with Christ upon the earth.

It is asserted that the passage in Rev. xx. 1-7, where it is said that the *martyrs* shall live, and reign with Christ a thousand years after the first resurrection, *can not be harmonized* with a Post-Millennial advent. This is very easily done by explaining Scriptures with Scriptures; for the Bible contains no contradiction.

We read: "I saw thrones and they sat upon them, and judgment was given unto them." Prior to this Satan, the prince and God of this world, (John xii. 31, . . . 2 Cor. iv. 4,) held the ruling power over this world, and over the rights of man; and many millions of Christians were, according to this rule of government condemned to die as criminals under Roman emperors, popery and Mohammed-

danism. This ungodly ruling power must change hands, and revert into the hands of Christians, so that the rights of man will be judged according to the rules and regulations of the gospel. This change is signified by the binding of Satan, (Rev. xx. 2) and by giving the kingdom and dominion under the whole heaven to the people of the saints of the Most High; (Daniel vii. 27) and it is also the beginning of the Millennium.

After this John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years."

The bodies of these souls were beheaded, that is, were killed by violent means. These beheaded or so killed bodies are the martyrs; "they lived and reigned," united with their souls, a thousand years, with Christ. "But the rest of the (righteous) dead lived not again until the thousand years were finished. This is the first resurrection." The first resurrection without distinction of time is that of all the righteous dead. The righteous martyrs will be raised prior to the Millennium, and all the rest of the righteous after the Millennium, at the final resurrection day—"at the last day." All saints are the participants of the first resurrection; the only difference being that the martyrs take part before, and the rest of the sainted dead who died by the natural law of death, together also with those saints who will die in the course of the thousand years, will take part after the Millennium at the last and

final resurrection day. The martyrs only, who are the first partakers, can and shall reign with Christ in the same manner in which the Church now reigns with Him. They, having their glorified bodies, will be in closer union with Him than the Church can be while yet remaining in mortal flesh.

The resurrection of the Son of God is positive, personal and absolute—the *first*—both in *time* and *virtue*. He is the First-born from, (Col. i. 18,) and the First-begotten of the dead. (Rev. i. 5.) He is therefore “the Resurrection and the Life.”—John xi. 25.

The resurrection of the saints is not absolutely, but only relatively, the *first*; for it is only the first by standing in relation with the power and virtue of the absolute First Resurrection of Jesus Christ and is only by power and virtue of it in time and virtue the first resurrection of the sons and daughters of God. Christ the head and the Church the members are relatively one *body*, and therefore one absolute and relative resurrection, all in Christ.

The relative *first* commenced immediately after Christ’s absolute *first* from his grave; for it is said: “And the graves were opened and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” Matt. xxvi. 52, 53. This was the beginning of the first resurrection of saints, and the “*bodies*” raised were doubtless the martyrs of the ancient Church; and those “*beheaded*” or violently killed, who lived at

the beginning of the Millennium, are the martyrs of the gospel dispensation, and their rising to life is a continuation of it. The rest of saints who die according to the natural law of death and shall be raised at the *last day*, will conclude the first resurrection.

It is further asserted that the passage in 2 Thess. ii. 1-9, gives conclusive proof for the correctness of a Pre-Millennial advent, and with which a Post-Millennial advent can not be harmonized. This, of course, is one of their many assertions without proof, for the fact in this case is certainly the contrary, which we will prove.

In this passage the apostle is speaking of Antichrist, calling him "man of sin"—"son of perdition" and "the wicked"—who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, "sitteth in the temple of God, shewing himself that he is God," which is being revealed in his time, "whose coming (or revealing) is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness,"—"whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." We willingly admit that Antichrist, as revealed in popery, is meant in this passage. Antichrist is an evil, spiritual, personal being. This evil being is called in the Bible, "the spirit of Antichrist," (1 John iv. 3,) the prince of this world, (John xii. 31,) the

prince of the power of the air, and the spirit that worketh in the children of disobedience," (Eph. ii. 2,) and "the god of this world," (2 Cor. iv. 4.)—He is a fierce enemy against God, and "a king of fierce countenance, and understanding dark sentences;" "he shall also stand up against the Prince of princes," Dan. viii. 24, 25. This personal spirit of Antichrist has been revealing himself and made himself visible in different ways and forms. In the garden of Eden he came in the form of a serpent, and as soon as Christ was born he came as antichrist in the form and power of a king to murder the infant Christ; and afterwards when he wanted to condemn and kill Jesus Christ as a criminal, he came in the form of the Jewish sanhedrim; for after he could not be found guilty of death by the law of the Romans, they said: "We have a law, and by our law he ought to die," John xix. 7. In the persecution of the Christian church he made himself visible in the imperial power of Rome, and after this in Mohammedanism and Popery. In this form of popery he seated himself in the temple of God, showing himself that he is God. The pope assumed to have power from God over all the world to rule civilly and religiously and therefore he presumes himself to be the universal ruler of this world and the *Holy Father* of the Church of God. The popish ruling power was the most cruel, persecuting and ungodly against the people of God that ever was on earth and ever could be. In this form of popery, *Antichrist* will

be consumed by the spirit of the mouth of God, or by the spirit and word of the gospel, that is, the popish power will be abolished by the preaching of the gospel. The spirit of Antichrist and Satan will be subdued *a thousand years*, and the people of God will have a glorious Millennium of peace and happiness without being persecuted by the ungodly governments of this world.

But this is not the last form in which Antichrist will make himself visible in this world, for it is said: 1 John ii. 22, "He is Antichrist that denieth the Father and the Son." The spirit of Antichrist in all his visible forms has not denied the Father and the Son; therefore we are to look for another visible appearance of him.

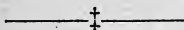
It is said in Rev. xx. 7, 8: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

This being Antichrist's last visible appearance, he may then undoubtedly manifest himself as an open enemy to God. Something of this kind has already appeared in the French revolution, the God of heaven was rejected as the true God and *human reason* acknowledged to be God; so it may be with Antichrist in his last appearance as Gog and Magog denying the Father and the Son, and fulfilling the Scriptures. In this last form and appearance he will be destroyed by the *brightness*

of the coming of the Son of God at the last day.

By this natural and unconstrained explanation of the two passages, considered as Pre-Millennial strong holds, the lover of truth will see that they are not only harmonious with a Post-Millennial advent but with the whole tenor of the Bible and therefore of course against Pre-Millenarianism.

CHAPTER FIFTH.



SECTION I.

THE FEET-WASHING OF CHRIST.

“Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended (the Devil having now put into the heart of Judas Iscariot, Simon’s son, to betray Him), Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God ; He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself. After that He poureth water into a basin ; and began to wash His disciples’ feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter : and Peter said unto Him, Lord, dost thou wash my feet? Jesus answered and said unto him, If I wash thee not, thou hast no part with me. Simon Peter saith unto Him, Lord, not my feet only, but my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For He knew who should betray Him ; therefore said He, Ye are not all clean.

So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an ex-

ample, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If you know these things, happy are ye if ye do them." John xiii. 1-17.

This act, the feet-washing of Christ, was done to teach us how we should treat one another, how we should be ready and willing to serve one another out of love, cheerfully rendering even the humblest service unto our brethren. This excellent example was given us by our Lord and Master. He performed this menial service for His disciples two days before the passover, at Bethany, where they had prepared Him a supper.

It is contrary to the nature and spirit of this transaction to make it a sacred custom, and to introduce it as such like baptism and communion, into the public worship. This never was the design of the act, nor was it ever so recognized by the apostles. If they had so recognized it, they would have instituted it as a sacred act and a ceremony of the church, just as they instituted baptism and communion as sacraments or sacred ecclesiastical usages.

As, however, this view is disputed, and feet-washing is regarded and performed by some as a sacred custom and churchly ceremony, the following is given to prove that this is an error, and that those people commit an act which is neither enjoined, nor sanctioned by the Scriptures. That they endeavor to furnish arguments in favor of this non-Scriptural act, is certainly true ; but it is equally true, that this can not be successfully done.

I. FEET-WASHING WAS NOT COMMANDED AS A CEREMONY.

The chief argument employed by those favoring it is to be contained in the following words: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." But He has not said that we should wash them in public worship. We are to wash them "among ourselves"—one to another, as the necessities of private life may require; for it was an act of necessity, by which He set the example. This example was not given to teach us to wash feet already washed; still less, to make the washing of clean feet a part of public worship. His very words "Know ye what I have done to you?"—prove that there is a deeper meaning in this matter, and that it was meant to accomplish something higher than the outward washing; for certainly they all knew that He had washed their feet. This meaning is explained by His saying: "Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." These words contain the true spirit of this act. It is the doctrine—the practical doctrine of humiliation and ready service. Thereby He teaches us what He means by saying: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii. 26..

That the feet-washing of the Lord was a neces-

sary service, is further proved by His answer to the remark of Peter, who, rather than have no part in Him, would have not only his feet, but also his hands and his head washed: "He that is washed, needeth not save to wash his feet." The hands and the head were washed, and hence needed no washing; the feet were not, and therefore needed it.

The words of the Lord completely express this meaning. He performed no needless work, as is done by those who make feet-washing a churchly custom; for the latter wash clean feet only—engage in an unnecessary business without rendering service to anybody.

These services, being domestic and necessary, not ecclesiastical and unnecessary, are performed chiefly by the servants of the dwellers in the East upon travellers, strangers and guests; and the fact that their climate is warm and dry, and their shoes are not constructed like ours, but fastened to the feet with latches, proves their necessity. This lowly and menial service our Lord took upon Himself, not as servant or slave, but as Lord and Master; and thus gave us an example of self-denial, humiliation and ready service so convincing, so excellent and conspicuous that every honest reader and searcher of the Scriptures may comprehend it at once. If He, our Lord and Master, is so condescending as to perform for us the humblest service necessary in this life, how urgent is the propriety that we, in our station as His servants, should humble ourselves still more and be ready

to serve one another in the spirit of self-denial.

The Lord still further expresses this meaning, in that He says: "Verily, verily, I say unto you: The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Thus, and thus only, the disciples conceived the meaning of this act, as their actions and writings amply prove. Their whole life was in accordance with the example of the feet-washing, a life of humiliation, ready service and self-denial. This doctrine is contained in their writings, where, on the contrary, no word is said of feet-washing as a ceremony.—According to this true conception of the above passage, it can never be used as an argument to confirm the ceremony of feet-washing as such.

II. FEET-WASHING DID NOT TAKE PLACE AT THE PASSOVER.

The second argument is based upon the assertion that the feet-washing took place immediately after the eating of the passover, and the institution of the supper of the passion and death of Christ. The conclusion which follows is, that if one is a ceremonial service, the other must be the same.

A word concerning the feast of the passover will not be out of place. Properly speaking, this is the Jewish passover, held on the evening of the fourteenth day of the month Nisan, and designated in the German version of the New Testament by "eating the Easter-lamb." This passover or Eas

ter-lamb was killed on the fourteenth of Nisan "in the evening," that is, between three o'clock in the afternoon and sunset; it was eaten in the evening at the beginning of the fifteenth day, for the Jews begin their days in the evening. This was the passover or feast of unleavened bread, also called the Easter-feast, and continued six days. As early as the fourteenth of Nisan all leavened bread had to be removed, so that there was none but unleavened bread on hand at the killing of the lamb.—This is called "the first day of unleavened bread," though the feast of the latter, properly speaking, did not begin until the evening after sunset, at the beginning of the 15th. This time, when the Lord ate His last passover with His disciples, the 14th of Nisan fell on Thursday.

On the 8th of Nisan, six days before the passover, Jesus came with His disciples to Bethany, a town about two miles from Jerusalem, John xii. 1. The 9th was the Jewish Sabbath. The 10th (Palm Sunday), He rode into Jerusalem amid the rejoicings of the people. This was the day on which the lamb of the passover was to be selected, Exod. xii. 2. On it He came, as purposely selected to become, for all the world, a paschal lamb that should endure forever. On the 11th, Monday, He went back to Bethany, and cursed a fig-tree, Matth. xxi. 18, 19; Mark xi, 12-14. On Tuesday morning, the 12th, being again on their way to Jerusalem, His disciples wondered at the withered fig-tree, Matth. xxi. 20-22. He had taught during the day

in the temple, and retired at night to Bethany, Luke xxi. 37, 38. On Wednesday the 13th He was in Bethany again; this was two days before Easter according to Jewish reckoning, (Matth xxvi. 1-5; Mark xiv. 1-3), because the paschal lamb was to be killed on the 14th, and eaten in the evening, at the beginning of 15th. It was there (Bethany) that He washed His disciples' feet. Next day, the 14th, the first day of unleavened bread, the disciples asked Him: "Where wilt thou that we go and prepare, that thou mayest eat the passover?" Mark xiv. 12. He sent two of them into the city for that purpose, and in the evening He sat down with the twelve, Matth. xxvi. 20. No feet were washed there, (Jerusalem) for John expressly tells us that was done *before* the passover, and to say so would disturb the harmony of the evangelists.

Read John xiii. 1-4, and you will find that he declares it was *before*, not after the Easter feast, after a supper, not after eating the passover, that Jesus washed His disciples' feet. The second word of ch. xiii., *before*, confirms the entire narrative beyond all doubt, showing clearly that it was not at the eating of the passover, for that could not be eaten before Easter, no more than a supper can be eaten at noon. If we eat a meal at noon, it is a dinner; if we eat it in the evening, it is a supper. Just so with the eating of a lamb; eaten on Christmas it is a Christmas-lamb; eaten on Easterday it is an Easter-lamb. Nor has John anything to say of an Easter-supper, after which feet-washing took place,

but he tells us that this happened after a supper "before the feast of the passover"—before eating the Easter-lamb. This is sufficient of itself to prove that it was not after, but before the supper of the passover.

How long before, then, and where? "Six days before the passover, Jesus came to Bethany, there they made Him a supper," John xii. 1, 2.—This supper was made for Him two days before the passover. Though it is said here that He came thither six days before, it is not said that this supper was made six days before, but simply that it was made there. Matthew and Mark tell us this supper was made for Him two days before the passover, at Bethany, in the house of Simon the leper. See Matth. xxvi. 2, 6, 7, and Mark xiv. 1-3. In order that we may not err, three of the evangelists relate that at this supper Mary anointed the Lord with precious ointment of spikenard. See Matth. xxvi. 6-13; Mark xiv, 3-9; John xii. 3-8. After this supper in Bethany the Lord washed His disciples' feet. Matthew and Mark fix the time at two days before the passover; John says simply "before the passover," without mentioning how long. It was during this meal that the Lord said: "One of you shall betray me." John asked:—"Lord, who is it?" The answer was: "He it is to whom I shall give a sop, when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus

unto him: "That thou doest, do quickly." Nobody knew why the Lord said this to him, and, as Judas had the bag, they thought that He had said: "Buy those things that we have need of against the feast," John xiii. 21-29. After this supper and conversation Judas went out, (v. 30), and proceeded to sell his Master, while Jesus washed His disciples' feet. After that Jesus sat down and explained to the disciples what He wished to teach them thereby, and said to Peter for the first time: "The cock shall not crow till thou hast denied me thrice," verse 38.

Objection. Was not the assurance of the Lord, that one should betray Him, and the token of the sop as to who should do it, given to His disciples immediately after eating the passover?—From Matth. xxvi. 21-23 and Mark xiv. 18-20, nothing else can be inferred. How then can the assertion be true, that it happened before that time?

Answer. It is true, the Lord said, while eating the passover: "One of you shall betray me." He said the same thing at the supper in Bethany; for He discussed many important things more than once, at different times and places. Thus, for example, plucking out the eye and cutting off the hand and the foot occurs twice in St. Matthew—in ch. v. 29, 30, and in ch. xviii. 8, 9; the putting away of a wife is found twice in the same words—in ch. v. 32, and ch. xix. 8. The words: "It shall be more tolerable for the land of Sodom and Gomorrah" occur twice—in ch. x. 15, and ch. xi. 24;

so also the sign of Jonas, in ch. xii. 39 and ch. xvi. 4, and others. Besides there are quite similar incidents and sayings, standing in two or three evangelists in such a connection that they must be distinguished. Thus, for example, the purification of the temple occurred both at the beginning and at the end of Christ's teaching, (John ii. 13-16, and Matth. xxi. 12-14), the salt that has "lost its savor" is mentioned thrice at different times—Matth. v. 13, Mark ix. 50, and Luke xiv. 34, etc. And why, too, should the Savior not have taught one doctrine to different hearers and at different times? Why not have given the same warning or assurance more than once, in important cases? Certainly, that has been done.

At the supper of feet-washing the Lord said:—"One of you shall betray me," John xiii. 21. He said the same while eating the passover, (Matth. xxvi. 21); but though the words are just the same, this is no proof that they were spoken at the same time and at one place. At the supper of feet-washing Christ made His betrayer known secretly to John only, by saying, (v. 26): "He it is to whom I shall give a sop, when I have dipped it." At the passover He said: "He that dippeth his hand with me in the dish, the same shall betray me," Matth. xxvi. 23; Mark xiv. 20. Here, too, the disciples asked: "Lord, is it I?" There nothing of the kind took place. Here he said: "He that dippeth with me in the dish;" there: "He to whom I shall give a sop." After receiving the sop which had been

dipped, Satan entered into him; but that Satan had entered into Judas before the passover, is plainly seen from Luke xxii. 1-3. "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot," etc. Here, then, Luke says, that the passover was drawing nigh, when Satan entered into Judas. Drawing nigh is not being at hand; and as Satan entered into him after the sop at the supper of the feet-washing, that, too, must have taken place near the time of the passover, and not at that time. What says the reader to this? Further: when the Lord said to him: "That thou doest, do quickly," some of the disciples thought He said: "Buy those things that we have need of against the feast."—How could they think so, if they had already eaten the supper of the feast? Therefore, the supper of the feet-washing can not have been that of the passover. Besides, Matthew, Mark and John declare that the traitor sold his master even before eating the Easter-lamb, and that, after the supper of feet-washing, at which Satan entered into him, "he went immediately out," to commit the deed that very night. It must have been before the passover, for otherwise it would disturb the harmony of the evangelists. The next day, Thursday, the Lord sent two of His disciples to prepare the passover; Judas, who had promised to betray Him for thirty pieces of silver, and given them a kiss as

a sign, rejoined the Lord and the remaining disciples upon their return from Bethany, and in the evening they ate the passover together. Thus it was and not otherwise.

Question. But how is the Lord's prediction of Peter's threefold denial, in John xiii. 38, to be made to harmonize with the other evangelists?—They all declare that his denial was foretold to him by the Lord, with the sign of the crowing of the cock, after eating the passover.

Answer. After the supper of feet-washing Peter's denial was foretold for the first time, and while eating the passover the prediction was repeated. This is easily perceived in the difference of the words themselves. After the feet-washing the Lord said: "The cock shall not crow till thou hast denied me thrice;" at the passover: "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." The words "*this day*" are given by Mark and Luke, and Matthew says: "This night, before the cock crow, thou shalt deny me thrice." See Matth. xxvi. 34, Mark xiv. 30, and Luke xxii. 34. These three evangelists, who speak of the second prediction of Peter's denial after the passover, all fix a time—"this day," and "in this night;" while John, who mentions the first, or that made before Easter, fixes no time, but simply says: "The cock shall not crow," etc. This fact is a proof in itself, that the same thing happened at different times.

The doctrines contained in the fourteenth chapter

of St. John were delivered by the Lord to His disciples in Bethany, on Wednesday evening after the feet-washing, or on Thursday before His last going up to Jerusalem. When the time came to depart from Bethany, He said (v. 31): "Arise, let us go hence." They went to the city, ate the last pass-over on Thursday evening—or on the beginning of Friday, according to Jewish reckoning—and entered the garden of Gethsemane after singing a hymn—not after washing their feet; there Christ was taken prisoner, and on that same day, at three o'clock in the afternoon. He died.

In order to present a better view of this matter I will subjoin an extract from Dr. Hauber's "*Harmony of the Evangelists*."

The reader may then judge for himself.

	MATT. XXVI.	MARK. XIV.	LUKE. XXII.	JOHN. XII.
Two days before the pass-over, on Wednesday, the chief priests took counsel that they might kill Jesus	1-5.	1-2.	1-2.	
Christ is anointed at Bethany in the house of Simon	6-13.	3-9.		1-8.
After supper he washes his disciples' feet				XIII. 2-17.
He then testifies of His Betrayer				18-23.
Judas, having received the sop, goes unto the chief priests, and covenants with them to betray Jesus	14-16.	10-11.	3-6.	30.
Jesus testifies of His glorification				31-35.

	MATT. XXVI.	MARK. XIV.	LUKE XXII.	JOHN. XIII.
Foretells to Peter his three-fold denial.....				36-38.
On the first day of unleavened bread, Thursday, Jesus sends two disciples from Bethany into the city, to prepare the passover	17-19.	12-16.	7-13.	
Meanwhile He keeps up an agreeable discourse with the rest, comforting, teaching and exhorting them, until toward evening they go thence.....				XIV. 1-31.
In the evening He sits down at the table with His disciples, to eat His last passover.....	20.	17.	14-18.	
Finally Jesus institutes the Holy Supper, and..	26-29.	22-25.	19-20.	
Once more warns Peter of his approaching fall...			31-34.	
He offers up His high-priestly prayer, and, they having sung a hymn. He goes with His disciples over the brook Cedron unto the mount of Olives.....	30.	26.	39.	XVIII. I.
While going, He again foretells to His disciples, and to Peter in particular, their near fall; but these declare themselves ready to go with Him to death.....	31-35.	28-31.		

III. NO PROOF IF THE ARGUMENT BE GRANTED.

But, supposing that both these actions had taken place at one time, that still would not be a proof that both are ceremonies. The killing and eating of the paschal-lamb and the eating of unleavened

bread took place at the same time, yet the former only was instituted as a ceremony, and not the latter, though both were commanded by the Lord, Exod. xii. 1-15. Consequently, this argument also can not stand the test, and must fall.

IV. FEET-WASHING HAS NO FOUNDATION IN THE OLD TESTAMENT.

Feet-washing, if it be a ceremony, must have its institution in the Old Testament, as well as the ceremonies of baptism and the Lord's supper have them there. These were divinely-ordained as ceremonies in the old covenant, and confirmed as such, under different forms, in the new. God has but one plan of salvation, one church, one kingdom from the beginning to the end of the world; however, this church, this empire appears and stands forth under different forms.

The Holy Supper found its divine institution in the lamb of the passover, which, according to the command of God in Egypt, had to be killed and eaten by the Israelites; a ceremony to be repeated every year, as may be seen in Exod. xii. 1-28.—This paschal-lamb was a type and a memorial of Jesus Christ, the true Lamb of God, that was to come, and is "slain from the foundation of the world," Rev. xiii. 8. Up to the coming of the true Lamb and His sacrifice for the sins of the world, this typical festival had to be repeated from year to year. Not until the reality was completed, the type could cease.

The Lord's Supper is likewise a supper of remembrance. It serves to remind us that the true Lamb of God has been killed and His blood shed. It is repeated also, for the Lord says: "This do ye, as oft as ye drink it, in remembrance of me." Its repetition is confirmed by Paul, when, in 1 Cor. xi. 26, he says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The church has received from the Lord the ministration of this supper, as a ceremony divinely-ordained and established, in remembrance of one sacrifice that brought satisfaction for the sins of all the world. But where is a mere shadow of this to be found in feet-washing?

Baptism also, as a ceremony of the church, is anchored in the Old Testament as a divine ordinance, under a different form. God made a covenant with Abraham and his seed, and as a sign of this covenant He gave circumcision, Gen. xvii. 11. That baptism is the same in the New Testament that circumcision was in the Old, is quite plainly seen in Col. ii. 11, 12, where it is said: "In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism," etc. Here baptism and circumcision are one and the same thing. This is the promise of the covenant: "In thee shall all families of the earth be blessed," Gen. xii. 3. The sign of the covenant was circumcision, which already pointed out the blessing contained in

the promise—the circumcision of the heart, which Abraham received as a seal of the righteousness of faith, and his posterity in remembrance of the promise made unto him.

Baptism was instituted by Christ after His resurrection, but with the command that His disciples should remain in Jerusalem till after the outpouring of the Holy Spirit; after that they should go forth into all the world, to teach and baptize all nations.

Then, only, after salvation in Christ, was completed by the outpouring of the Spirit, Christian baptism took its beginning. Thenceforth they could baptize in the name of the Father, the Son, and the Spirit, which, before that could not be done. As circumcision was the sign and seal of the covenant which promised a blessing to all nations, so baptism is the “covenant of a good conscience with God,” a sign showing that the salvation of the Gentiles is completed by the Seed of promise, a sign of the washing away of all sin through the blood of Christ, and of the outpouring of the Holy Spirit, which is given unto us as an earnest and a seal. Eph. i. 13, 14, and ch. iv. 30.

This then is the true state of the matter: Baptism and communion are ceremonial usages established by the Lord in the Old Testament, and under different forms, though still relating to the same thing, recognized and enjoined as such in the New. That feet-washing stands in no such relations whatever, is a settled fact; and they who perform it as a sacred custom are guilty of a presumption that

can not be justified, and for which they will not be able to answer. It can never be regarded as a ceremony.

True, feet-washing is also to be found in the Old Testament; nowhere, however, as a divine ordinance, but simply as a domestic action necessary among men, who either performed it themselves, or had it done by others. Thus, for example, we find that, when Abraham, sitting at the door of his tent, saw three men coming to him, he prayed them not to pass by, and said: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourself under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on," Gen. xviii. 4, 5. In like manner Lot entreated the two angels, not knowing that they were angels, to stay with him over night and allow their feet to be washed. Gen. xix. 1, 2. These were domestic actions, which the patriarchs offered to perform upon their guests; but a divine ordinance is altogether out of question here. Laban gave water to the servant of Abraham, to wash his feet (Gen. xxiv. 32), and Joseph did the same to his brethren (ch. xliii. 24), but without conceiving the faintest shadow of a divinely ordained ceremony or form of worship in doing so.

This domestic action arose in the East as a matter of comfort and necessity; it became a general custom, and as such continues to this day. Their land is warm, sandy and dry; their shoes consisted of soles fastened to their feet with latches; their

journeys were usually made on foot; these circumstances made the frequent washing of the feet an absolute necessity. "*The Ancient and Modern Orient*," by Dr. Rosenmuller, contains the following statements: "One of the first acts of hospitality was to offer water to the guest, to wash his feet." "As he enters, it is one of the first courtesies to offer him water to wash his feet. This is so indispensably needful, that water for washing the feet forms a part of the gifts presented to an idol." Now, I would not declare that its use in the church is not a part of idol-service to-day.

Thus we have proved that baptism and communion are anchored in the Old Testament as divine institutions, whereas feet-washing arose simply as a need of the people, and was never divinely established. Let the reader judge for himself whether it belongs to public worship, or not.

V. FEET-WASHING IS NOT SANCTIONED BY APOSTOLIC DOCTRINE OR EXAMPLE.

The unreasonableness of making this act a ceremonial service is seen in the fact, that it is not supported by the recognition and practice of the apostles.

The apostles were the founders of the first Christian congregations; they acted under the command of the Lord: "Teach them to observe all things whatsoever I have commanded you." They were under the guidance of the Holy Spirit, who reminded them of all their Master had taught them, and led them into all the truth. Moreover,

they assure us that they had withheld nothing from their congregations, but revealed unto them the whole counsel of the Lord. These facts are proofs that they taught and introduced all that was necessary; and the fact that feet-washing was not taught and practiced by them, is a proof that it does not pertain to the church.

Baptism and communion were introduced and administered in the first Christian congregations by the teaching and example of the apostles. At the first Pentecost about three thousand were baptized. Of these it is said, Acts ii. 42: "They continued steadfastly in the apostles' doctrine and fellowship, and of breaking of bread, and in prayers." Here we have baptism and breaking of bread (communion) included in the apostles' doctrine. Why not feet-washing also? Because it does not belong thereto; if it did, it would be included.

In Acts xx. 20-27, Paul asserts that he had kept back from the congregation at Ephesus nothing that was profitable unto them, and had "not shunned to declare unto them all the counsel of God." The breaking of bread (ch. xx. 7) and baptism (ch. xix. 1-6) were things that were profitable and belonged to the counsel of God, and in these they were instructed. But feet-washing is again left out; and being so, can not be profitable, nor belong to the counsel of God; otherwise, it would be mentioned. St. Paul also exhorts their bishops to take heed unto themselves, and to all the flock, because "of their own selves shall men arise,

speaking perverse things, to draw away disciples after them." Ch. xx. 28-30. Among these "perverse things" the doctrine of feet-washing must certainly be reckoned. As we have seen, it belongs neither to the apostles' doctrine, nor to what is profitable, nor to the counsel of God; it must therefore belong to perversity.

That Paul was not present when Jesus instituted His supper, is known to every one that reads the Scriptures. But he was appointed to plant the doctrines of Christianity, not excepting the ceremonies, among the heathen, and consequently needed revelations from the Lord. Therefore he was caught up to the third heaven, and there heard unspeakable things, 2 Cor. xii. 4. Hence he says, in I Cor. xi. 23-26: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night he was betrayed, took bread: and, when he had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." Now, if feet-washing belongs thereto, how is it that Paul did not receive this? He received only to deliver; why, then, should he not have received *this* highly prized theory, to deliver it again?

However, St. Paul has not forgotten the foot-washing. The advice he gave to his son Timothy in regard to the election of certain persons to certain services in the church shows his opinion about it most plainly. He says: "Let no widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, *if she have washed the saints' feet*, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. v. 9, 10. Here we find this act in the right place—in domestic life, in connection with bringing up children, with hospitality, with assistance given to the needy, and with other good works. Every reasonable man will leave it there, for there it always has been and there our Savior performed it.

CONCLUSION.

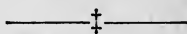
The church has never recognized foot-washing as a ceremony. At no time it was practiced as such. Before the third century no one knew anything about it; not until so many abuses crept in, some one caught the idea of clothing those who were to be baptized all in white, and washing their feet after baptism; but even this custom was of short duration, and observed only here and there. It was then combined with baptism, and not with the Lord's supper as it is now. True at the end of the fourth and the beginning of the fifth centuries, the feet of the poor used to be washed at suppers

in some localities; but this custom also did not continue long.

Now, as heretofore, we still find superstitious people, who adhere to this sort of things, but who, as a rule, are ignorant of and inexperienced in true religion; and the greater part of them are not this only, but they are insincere. Superstition believes too much, and unbelief too little; still they are sisters. Those, feet-washers want to have everything done "according to the word," as they say; and yet it is they who farthest miss the word and the letter. They quote: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "Here," they say, "it stands written that we should wash one another's feet." Let us see now whether they do so.

Suppose there are forty persons together at such a feet-washing. Four of the forty then wash the feet of the rest; thirty-six have them washed. Now to have washed is not to wash, and to wash is not to have washed. As a direct consequence, four fulfill this command, while thirty-six do not; still they think, when they are through with their unscriptural theory, that all have fulfilled it. Let us see, in the next place, how those four obey the command. I have proved already that the Lord washed unclean feet; and the very word "washing" presupposes a necessity. They, however, wash clean feet only—doing an unnecessary business, and afterward imagining to have done everything

according to the command and example of the Lord. But the Lord never gave us either command or example to wash clean feet, nor to have clean feet washed ; because it would be an unnecessary act. The presumption of making it a part of religious service is sinful and absurd.



SECTION-II.

WAS JUDAS PRESENT ?

“ Was Judas present at the institution and eating of the Holy Supper, or was he not ? ”

This question has been discussed in the Protestant church for 350 years. It is raised again and again, simply because it is still considered undecided. If those who argued it had rightly conceived the harmony of the gospels, no controversy about it would ever have arisen ; but since it has arisen, the expositors of the Bible have thought and written more according to the views of their respective churches, than according to the testimony of Holy Writ. Hence this confusion and the continuance of the dispute up to this day.

The Scriptures positively states that Judas was present, when Jesus instituted His supper at Jerusalem. The harmony of the gospels establishes the fact beyond all doubt, and nothing more is necessary to a clear understanding of this matter, than a correct knowledge of that harmony.

When the disciples had prepared the passover at Jerusalem, Jesus sat down at the table "with the twelve"—not with eleven, Matt. xxvi. 20. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples"—to the twelve, verse 26. He also took the cup and said: "Drink ye all of it," v. 27. All twelve were meant, hence Judas was meant also.

The evangelist Mark gives the same story in ch. xiv. 17-23, stating that Jesus sat at the table of the passover with the twelve, that He gave them the bread and the cup which He had blessed, and that "they all drank of it."

St. Luke says in ch. xxii. 14-21, that Jesus sat down at the passover "and the twelve apostles with him." Having blessed and distributed the bread and the wine, He said: "This cup is the new Testament in my blood, which is shed for you," He added these momentous words: "Behold, the hand of him that betrayeth me is with me on the table." Who else should betray Him but Judas Iscariot? And if Jesus himself declares, that His betrayer was present at the table, when He blessed the bread and the cup, to institute a holy supper in remembrance of Himself, who of us can presume to say: It is not so? These three evangelists agree in saying that Judas was present as a fellow-apostle, when the Lord instituted His supper.

St. John reports nothing at all of the last passover, eaten by the Lord and His disciples, and consequently nothing of the institution of His

memorial supper; but he tells us of an ordinary supper, which was made for Him in Bethany—not in Jerusalem—two days before the passover. Six days before the passover Jesus came to Bethany, a place two miles from Jerusalem, and “there they made him a supper,” John xii. 1, 2. Though He had come thither six days before the passover, this supper was made only two days before that festival. It was prepared in the house of Simon, and it was there that Mary anointed the head and feet of the Lord with costly ointment, to which demonstrations of love Judas objected. It was after this supper that Jesus washed His disciples’ feet, and indicated to John who should betray Him. All the evangelists perfectly agree in regard to these transactions, as the following will show.

It is said in Matt. xxvi. 1-7: “Jesus said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests . . . and consulted that they might take Jesus by subtilty, and kill Him. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.”

St. Mark says in ch. xiv. 1-3: “And *after two days* was the feast of the passover, and of unleavened bread . . . And being in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointmen of

spikenard, very precious, . . . and also poured it on his head."

St. John says in ch. xii. 1-3: "Then Jesus, six days before the passover came to Bethany, where they made Him a supper; . . . then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus." In ch. xiii. 1, where St. John speaks of the same supper, he tells us that it was "before the feast of the passover." These three evangelists then agree in regard to the place and the act there done: the former, the house of Simon at Bethany; the latter, the anointing of the Lord by Mary. Matthew and Mark say she anointed His head, and John says His feet; consequently, she anointed both His head and His feet. With respect to the time, all say "before the passover." The former two say "*two days before the passover.*" St. John says simply "*before the passover.*" All three agree in reporting the objection made by Judas Iscariot to the act of love performed by Mary. In ch. xiii. St. John adds, that after this supper Christ washed His disciples' feet.

This supper, eaten at Bethany, in the house of Simon the leper, and all transactions connected therewith, has no connection whatever with the passover at Jerusalem; but, unless this distinction be observed, it is impossible to penetrate the thick mist of those 350 years of controversy.

In ch. xiii. John relates what happened during and after this supper at Bethany, giving an account

not rendered by any of the other evangelists. He says in verses 1, 2, 4: "Before the feast of the passover, . . . supper being ended, . . . he riseth from supper . . . and began to wash the disciples' feet." Which supper was this? It was that eaten "before the feast of the passover, the Devil having now put into the heart of Judas Iscariot, to betray Him." Luke in ch. xxii. 1-3, tells us that the feast of unleaven bread was drawing nigh, and that then Satan entered into Judas, surnamed Iscariot, while John says that Satan entered into him during this supper made "before the passover." Consequently, it was "*before*" and "*near*" the Easter supper, not during that.

From verse 21-38 John reports the incidents of this supper. Judas objected to Mary's anointing the head and the feet of her Lord; this objection may have induced the washing of the disciples' feet and the mournful words: "One of you shall betray me." "Then the disciples looked one on another, doubting of whom he spake." Upon which "Simon Peter therefore beckoned John, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto Him, Lord, who is it?" Jesus answered: "He it is, to whom I shall give a sop, when I have dipped it." And he gave it to Judas Iscariot, and after the sop Satan entered into him. He then went immediately out, and it was night. As the Jews before the passover were taking counsel how they might take Jesus by subtilty and kill Him, Judas this

night went from Bethany to Jerusalem, and made a contract with them to betray Him, fixing the price at thirty pieces of silver. "For (he) said unto them, what will ye give me, and I will deliver Him unto you? And they were glad, and covenanted with him for thirty pieces of silver." Matt. xxvi. 14, 15, 16; Mark xiv. 10, 11. Matthew, Mark and John all place this event at the time of the supper at Bethany, during which Mary anointed the Lord.

When Judas had gone Jesus began to speak of His departure, and Peter asked him, "Lord, whither goest thou?" Jesus answered him: "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Peter thought he could lay down his life for his sake; but the Lord told him: "The cock shall not crow, till thou hast denied me thrice." This closes the account of the events at Bethany. The next day Jesus sent two of His disciples to Jerusalem, to prepare the pass-over; and in the evening, Judas having again put in his appearance, Jesus sat down "with the twelve" to eat the Easter lamb, and to institute the memorial supper of his suffering and death.

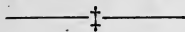
Here then we are with Him in Jerusalem; here He was *not* anointed by Mary, here the disciples' feet were *not* washed. *Here* the Lord did not say: "He it is, to whom I shall *give a sop* when I have dipped it," but: "*He that dippeth his hand with me* in the dish, the same shall betray me." Here

He did not say unto Peter: "The cock shall not crow, till thou hast denied me thrice," but: "*This* night," or "This day, even this night, before the cock crow, thou shalt deny me thrice." In Bethany it would have been too early to say so, but here it was not, Matt. xxvi. 34; Mark xiv. 30; Luke xxii. 34. This supper was the passover, and the institution of the Holy Supper was a part of its celebration, in which the twelve shared at Jerusalem, not at Bethany.

Christ our Lord gave His church an excellent example of the manner of celebrating His holy supper. At all times the church has claimed the right of denying to some the privilege of this communion. Why did Christ not put back Judas? Simply because Judas had not yet accomplished his treason. He accomplished it in the garden, when he went before the multitude and kissed the Lord. Then the deed was finished and made known unto the world; then the Lord said: "Judas, betrayest thou the Son of man with a kiss!" Consequently, the church cannot turn any back from the communion-table on account of sins which they may do or intend to do hereafter.

With equal propriety it might be said, that Peter should have been set back; for did not he afterward solemnly declare, that he knew not Jesus and was not His disciple? A man making such an assertion would by us be turned back; but should we have a right of doing so to one as pious as Peter was before he committed his sin of denial?

However, to make this fact a reason for admitting bare-faced and publicly known sinners to the table of the Lord's supper, would be a manifest disregard of a sacred ordinance of God.



SECTION III.

PAUL'S THORN IN THE FLESH.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me," 2 Corinthian xii. 7-8.

The *figurative* language of the Holy Scriptures must be considered and treated with great care, and the *figure* carefully examined, if we want to get at the natural, and therefore correct Biblical meaning. Every Bible student knows that the subject before us is a much disputed one; and that there is still room enough left for him to continue his studies until he has, to his own satisfaction, arrived at the natural meaning of this passage.

The question now is, what are we here to understand by "Thorn given in the flesh?"—What by "messenger of Satan? What by the buffetings of this messenger?" A "thorn" is a sharp woody shoot from the stem of a tree or shrub. "Given

in the flesh," means given in *the body* of the apostle. Figuratively this thorn was something external by which the apostle's body was tormented; for it was "given in the flesh," that is, in the body of the apostle.

"*The messenger of Satan.*" The term "messenger" means one that is sent, an agent, a minister. God's messengers or angels, are ministering spirits sent forth to minister unto the saints. Satan's messengers or angels are the opposite. We read in Rev. xii. 7. "Michael and his angels fought against the dragon; and the dragon fought and his angels." Here we have a combat: Michael and his angels fought for the establishment of God's kingdom on earth, and Satan, under the image of a dragon, and his angels fought for the establishment of the kingdom of Satan on earth. These two parties represent two governments or authorities. The civil government or authority which protects the right and punishes the wrong is called, in Rom. xiii. 4, "the minister of God," and in 1 Peter ii. 14, the officers of such government are designated as *sent by the Lord*. But when a government judges unrighteously, and pronounces unjust sentences, and executes unjust penalties upon the innocent, then is such a government nothing less than Satan's minister or agency to accomplish evil. Satan used, at that time, the governmental authorities as a rod of correction to chasten the apostle with stripes, bonds and imprisonment.—This civil or governmental authority was therefore

Satan's minister, agent, angel and messenger through which he executed the penalties.

This messenger of Satan is a buffeting agent.— This buffeting can only mean an external punishment of the body by violent methods. It is from *without*, as the thorn is driven *into the flesh without*. Hence this buffeting can only have reference to the scourgings and other ill treatment the apostle received at the hands of the authorities.

Many are of the opinion that by this "thorn" is meant a physical and an external disease which showed itself in an unpleasant countenance, or perhaps in various distortions of the body, by reason of which he appeared contemptible in the eyes of the people; and that therefore Paul prayed the Lord for deliverance. It cannot mean a physical disease, for the "thorn" and the buffeting of Satan's messenger mean one and the same thing. It was given by the *buffeting* of Satan's messenger *into* the flesh, and buffeting can only be given from without; and therefore the idea that it was an infirmity of the body does not answer the figurative language of this Scripture passage. Besides this there is no evidence at hand to show that Paul was troubled with any special physical infirmity; on the other hand are his long and tedious journeys, by day and by night, his stripes and bonds, his imprisonments and his being stoned,—without his physical powers giving way; the best evidence of a thoroughly sound and healthy body. A sickly person could not have endured the half of it. Others

contend that we are to understand the false apostles at Corinth, who were as painful and tormenting to Paul as a thorn in the flesh. But this cannot be correct, as they caused him no *special physical suffering*, but only *severe spiritual conflicts and painful sorrow of soul*. As the thorn in the flesh can only have reference to physical suffering, therefore this view does not answer the figurative language of the text. If it had been the false apostles, then this thorn would not have been given to him until fourteen years after he had received this abundance of revelation; for he received this revelation fourteen years before.

The thorn was given him that he should not *exalt* himself; and if it was not necessary to give him something to keep him humble during these fourteen years, it might not have been necessary for the next fourteen years. This object, viz: keeping the apostle humble, was not gained through those false apostles; we might sooner prove the opposite, since he, on this account, believed it proper to indulge a little in vainglory, by which he had almost made a fool of himself. For he says: "I am become a fool in glorying." These false apostles instead of keeping Paul humble rather caused him to exalt himself and to glory in what he had done. Still, since the cause of his glorying was not selfishness but his jealousy for the truth we may bear a little with him in his folly.

Others, again, are of the opinion that Paul had weak eyes, caused by the light from heaven which

shone round about him, when on his way to Damascus, so that he was three days without sight ; and in consequence of this he may have had a life long weakness of his eyes, and this weakness may have been that which is here meant by the "thorn in the flesh." This opinion can not be correct, since that was a divine manifestation—a manifestation of light, brighter than the mid-day sun ; and divine and heavenly manifestations are not the buffetings of Satan. Neither are they alike in their results ; hence this view is not applicable in this case.

We now come to a closer examination of the natural and enforced meaning of this passage.—We have already seen that this "messenger of Satan" represents a civil government which allows its power to be used, by Satan, in works of unrighteousness. We understand however by this term, specially the Jewish economy ; although the Jews were subject to Roman authority they had still the right to a limited extent, to manage things according to their own laws ; for their nationality had at this time not yet altogether ceased. Through the ruling power of the chief priests and elders, and the Sanhedrim, was Christ, the Prince of Life" put to death, (Acts iii. 14-15), although the killing itself was done by the Romans. So it may have been in some cases with Paul, that the punishment was inflicted by Roman authority, but in almost every instance the chief rulers of the Jews were the cause of it, and hence this "messenger of Satan is a true picture or symbol of the hostile au-

thority of the Jews against Christ and his kingdom.

The malicious condemnations, and the execution of the penalties, of such authorities are altogether, without constraint, applicable to the "messenger of Satan" and his buffetings, which is the "thorn given in the flesh." Paul says: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews *five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned.*" 2 Cor. xi. 23-25. By this we see how fearfully he was maltreated, and how the thorn was driven into his flesh by the buffeting of this messenger of Satan. Openly, before thousands of witnesses, was he, by the Jews, five times scourged as a malefactor; and three times, according to the Roman custom, beaten with rods, and all this without cause, at different times, and in different cities, and nearly, if not altogether naked. What an injustice, this, against the true and honest modesty of an innocent man! Is this not devilish? According to Jewish, and according to Roman law they had no right to inflict a single stripe, for Paul was not a transgressor of the law; and therefore the authorities which pronounced condemnation and inflicted punishment upon him, were the agency or messenger of Satan.

Only those who had forfeited their lives according to law, were stoned; and as such was he stoned until they thought he was dead; and at Ephesus he was, as such, thrown to the wild beasts. All this transpired through the chief rulers of the

Jews, who had an irreconcilable hatred against Paul. The cause of this was, probably, because he had been their co-laborer in persecuting the Christians; and for this reason they were also his bitterest enemies. Therefore it scarcely ever happened that he obtained a proper hearing before the courts of justice, for the charges alleged against him, but his condemnation was brought about more under the influence of the uproar and tumult and stormy outcries of the people. At Antioch the Jews stired up the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts xiii. 50. At Iconium there was an uproar among the people and their rulers to stone Paul and Barnabas Acts xiv. 5. At Lystra where certain Jews had come from Antioch and Iconium they persuaded the people to stone Paul, and having done so they drew him out of the city, supposing he had been dead.

At Philippi, in an uproar of the people, the clothes were rent off from Paul and Silas; then many stripes were laid upon them and afterwards they were imprisoned. Acts xvi. 22, 23. At Thessalonica the Jews set all the city in an uproar and Paul and Silas escaped by night to save their lives. Acts xvii. 5, 10. At Jerusalem the whole city was in a tumult and in a great throng of people, they laid hands on him intending to kill him. So furious were the Jews that they made a great cry and cast off their clothes, and threw dust in the air. Acts xxi, xxii.

In the heat of such stormy and passionate movements of the people, which were generally instigated by the chief rulers of the Jews, who had the administrations of their laws in their hands, Paul was condemned and received such unrighteous penalties. It was this malicious hatred of the rulers of the Jews, and the sufferings and tribulations caused thereby, from which he wished to be delivered, and for which he besought the Lord thrice that it might depart from him. This was the "thorn given in his flesh." Already at Damascus they desired to kill him. His feelings towards them were quite different. The language in which he expresses the sentiments of his heart is Rom. x. 1: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." He would like them to have the same feeling towards himself but instead of this they are his bitterest enemies and opposers. He saw that through this opposition he was hindered and weakened in his work. Thrice he besought the Lord that this opposing, and to him, weakening power might depart from him. But the Lord said unto him: "My grace is sufficient for thee: for my strength is made perfect in weakness." Before this the Lord had said: "It is hard for thee to kick against the pricks." And further: "I will show him how great things he must suffer for my name's sake," Acts ix. 5, 16. Here where Paul thought he was hindered and weakened in his apostolic work the Lord says: "my grace is sufficient for thee." According to

this view of the united operation of *suffering* and *grace* the object or design, why this thorn has been given to him, is accomplished. For by this he was constantly reminded of the greatness of the wickedness of persecuting Christians, and since he experienced it in himself, he accordingly learned the enormity of this sin; and now in reviewing his past actions it awakened deep feelings of humility towards his God and of compassion towards his persecutors. On the other hand he also learned to esteem more highly the indescribable greatness of the power of grace in Christ which was given him to see in the abundance of the revelation from God, and which he, as the chief of sinners, received.

One word about Paul's weakness according to the flesh. As a thorn driven into the flesh makes a wound and after healing leaves a scar, so have these maltreatments of the apostle left their marks and scars upon his body. Those which he received by being stoned, and in his combat with the wild beasts may have been more external, (in his face and on his hands) and more visible than others.—He says: "I bear in my body the marks of the Lord Jesus," Gal. vi. 17. On account of his manifold public chastenings, he was everywhere known as a malefactor. Came he to a place where he was personally unknown, so knew the gathered multitude directly by the marks and scars on his body, that this was the ring-leader of "these that have turned the world upside down," Acts xvii. 6.

In this and only in this consists his weakness according to the flesh,* of which he speaks frequently. The chief rulers of the people were against him, and for this reason the common people saw only a transgressor of the law in him. This belief was confirmed and strengthened by seeing these marks which he received as penalty according to to law, on his body. According to the flesh he was weak, in the eyes of man; weak before the world; not however in his physical nature. When he persecuted the Christians he was "strong before the world;" the chief rulers were on his side; the strong arm of civil power was his support; he was commissioned by the authorities to execute his evil work. But in his gospel work everything was the reverse. Hence his weakness.

He learned to know what Christ meant when he said, "My strength is made perfect in weakness," for he wrote to the Corinthians, "God hath chosen the weak things of the world to confound the things that are mighty, 1 Cor. i. 27. Again, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me;—for when I am weak, then am I strong," 2 Cor. xii. 8, 9. This is the meaning, *weak* before the world, but *strong* in God.

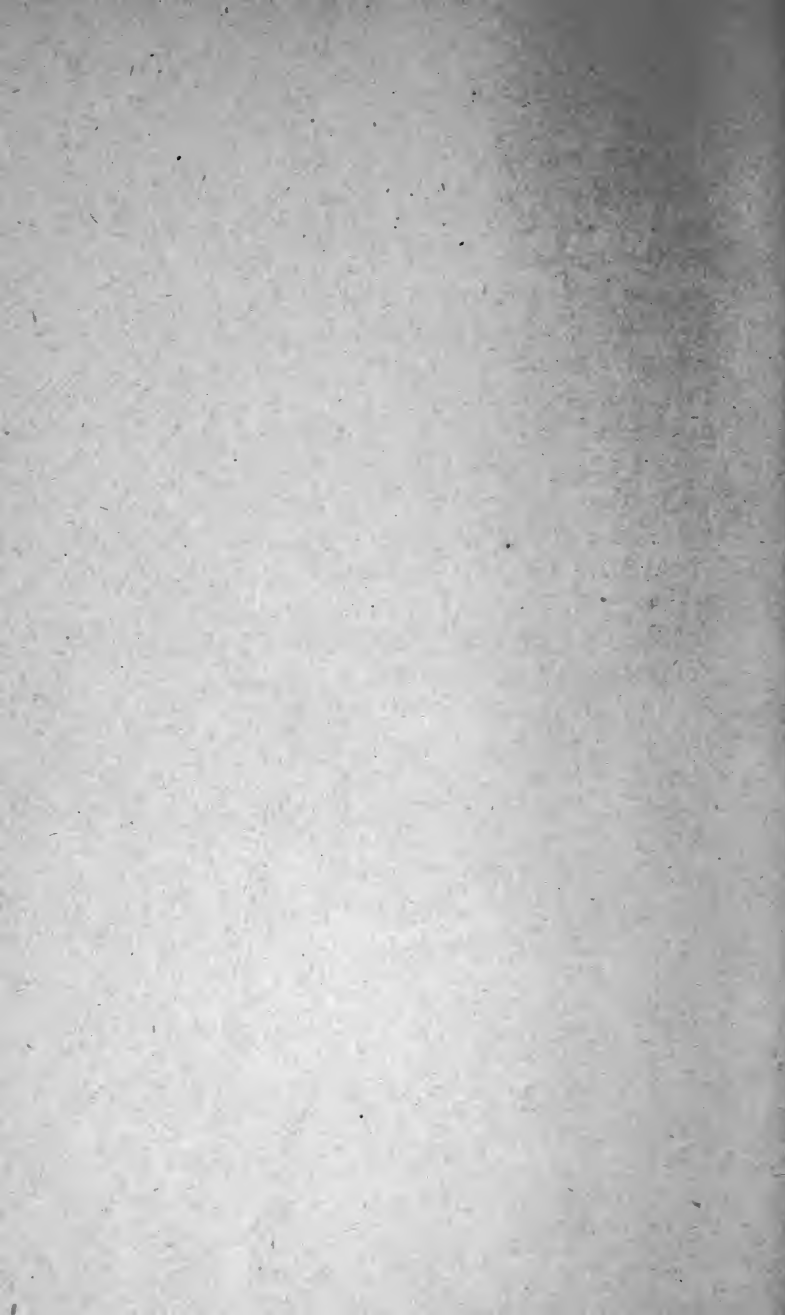
In Galatiæ he preached in weakness, according to the *flesh*; and he calls this weakness "temptation." "And my temptation which was in my flesh, ye despised not, nor rejected," Gal iv. 14.

*And not in bodily disease.

Temptations of Satan, and buffetings of his angel or messenger were they. "Wherefore," says he to the Ephesians iii. 13, "I desire that ye faint not at my tribulations for you, which is your glory." That the manifold punishments inflicted upon him were injurious and physically weakening to him, is quite natural; but that his *weakness* according to the flesh was a *physical weakness* is not to be accepted as correct.

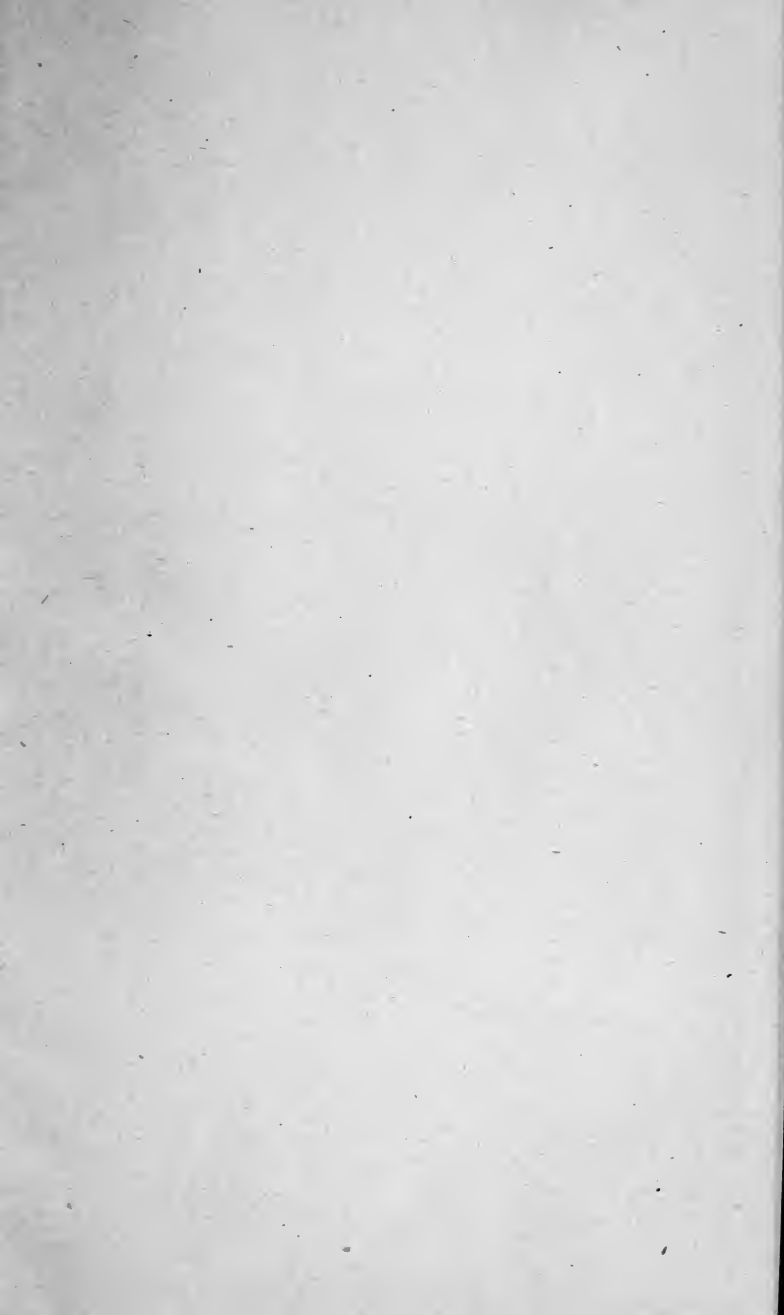
Paul was weak before the world but strong in the grace of God, which was given him according to the greatness of his power. Such are the ways of the Lord, that he chooses the *foolish* things of the world, to confound the things that are *wise*; and the *weak* things of the world to confound the things that are *mighty*; and the things that are *not*, to bring to nought the things that are, 1 Cor. i. 27, 28. "Therereore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak then am I strong," 2 Cor. xii. 10.

THE END.











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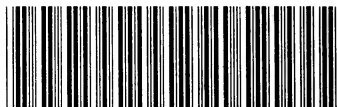
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